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ABSTRACT

Part of a series intended to improve cross-cultural awareness and appreciation, this volume about Swedish Americans contains readings for secondary students and instructions to help teachers use the materials in multicultural education courses. The first four chapters, which form the bulk of the booklet, provide the student readings. Chapter 1 presents a history of Sweden. The focus of the readings in the second chapter is the "Swedish Migration to America." Chapter 3 deals with "Swedes in Connecticut," and examines why Swedish immigrants come to Connecticut, their economic contributions, home and family life, education, cultural life, religion and politics, and Swedish American societies and organizations. A Connecticut Swedish-American time line is included. "Sweden Today" is the topic of chapter 4, in which students read about the people, education, cultural policy, recreation, religion, traditions, celebrations, government, economy, and foreign policy of contemporary Sweden. Swedish proverbs, rhymes, and riddles are also included. The concluding chapter, intended for the teacher, contains instructional objectives for each of the preceding chapters, suggested learning activities, instructional resources, and a selected bibliography. (RM)

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THE SWEDES

In Their Homeland, In America, In Connecticut

By
David E. O'Connor and Arthur E. Soderlind

The Peoples of Connecticut
Multicultural Ethnic Heritage Series
Number Seven

SO 018 468

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The co-authors of this study are both of Swedish extraction themselves and volunteered the many hours of research and writing that have gone into producing the volume. David Edward O'Connor is a native of New London, Ct. and his mother is Swedish American. A magna cum laude graduate of the University of Connecticut in 1975, he earned his Master of Arts at the same university in 1979. Mr. O'Connor is now teaching social studies at the Edwin O. Smith High School in Mansfield, Ct. He is the author of more than a dozen articles in newsletters and journals, and is active in the Developmental Economic Education Program (DEEP) of the Connecticut Joint Council on Economic Education.

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Frank A. Stone, Ed.D., Editor
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Note: The illustrations in Chapter One are reproduced from a brochure and map on Uppsala issued by the Uppsala Town and County Tourist Association.

FOREWORD

"The Swedes" is a new addition to "The Peoples of Connecticut" series. Begun by The I.N. Thut World Education Center (then called the World Education Project) in 1974, ten previous publications have been issued.

Learning about the Peoples of Connecticut. Teachers' Manual, Patricia S. Weibust, 1977, 26 pp.

An Evaluation of "The Peoples of Connecticut" Multicultural Ethnic Heritage Studies Series. Patricia S. Weibust and Frank A. Stone, eds., 1979. 18 pp.

0-918158-05 *Armenian Studies for Secondary Students.* Frank A. Stone, 1975, 59 pp. (out-of-print)

0-918158-06 *The Irish: In Their Homeland, In America, In Connecticut.* Frank A. Stone, 1975, 112 pp.

0-918158-07 *The Italians: In Their Homeland, In America, In Connecticut.* Patricia S. Weibust, 1976, 121 pp.

0-918158-08 *The Jews: Their Origins, In America, In Connecticut.* Sally Innis Klitz, 1976, 1980, 150 pp.

0-918158-09 *The Puerto Ricans: On the Island, On the Mainland, In Connecticut.* Barbara Burdette Hood, 1976, 75 pp. (out-of-print)

0-918158-10 *Scots and Scotch Irish in Connecticut: A History.* Frank A. Stone, 1978, 69 pp.

0-918158-11 *The Poles: In Their Homeland, In America, In Connecticut.* Linda Slominski and Stanislas Blejwas, 1980, 222 pp.

0-918158-20 *The Peoples of Connecticut: Studies of Cultural Pluralism by Connecticut High School Students.* Frank A. Stone, ed., 1981, 63 pp.

In process there are also three other titles that will become part of "The Peoples of Connecticut" series.

The Blacks: In Africa, In the New World, In Connecticut. James E. Clark and Frank A. Stone

The Chinese: In Their Homeland, In America, In Connecticut. Kuan Yu Chen

The French Canadians: In Their Homeland, In America, In Connecticut. Vaneeta Marie D'Andrea

All of these materials have been written for use as curriculum guides and reading material for students in classes where multicultural education is being taught. Every effort has been made to assure that their contents are accurate, but the chief purpose of the series is not to produce definitive ethnic histories. Rather, the aim is to celebrate cultural pluralism by drawing attention to similarities in the experiences of the many ethnic groups who have enriched our society, as well as their uniquenesses. The writers have been asked to use clear, concise English that should be comprehensible by students who read on an eighth grade level or better. The booklets in "The Peoples of Connecticut" series have been purchased by many cultural organizations, libraries, schools and institutions of higher learning. They are also available on ERIC microfiche. The goal of the program is to involve the citizens of our state not only in learning more about their own ethnic roots, but also help them to appreciate the cultural heritages of their neighbors and co-workers.

Backing up "The Peoples of Connecticut" materials are a series of Ethnic Studies Bulletins. These are intended as short, practical introductions to learning activities and instructional methodologies in multicultural education for teachers.

#1 *Planning Multicultural Education.* 8 pp.

#2 *Using a Multicultural Calendar.* 14 pp.

#3 *Doing Oral Histories in Ethnic Studies.* 8 pp.

#4 *Photography in Ethnic Studies.* 6 pp.

#5 *Doing Family and Local History in Ethnic Studies.* 8 pp.

#6 *Teaching Genocide Awareness in Multicultural Education.* 24 pp.

#7 *Teaching about American Indians in Connecticut.* 17 pp.

#8 *Using Folk Tales in Multicultural Education.* 29 pp.

#9 *Conflict Resolution and Peace Studies: An Annotated Bibliography.* 23 pp.

#10 *A Folk Dance Syllabus.* Karin P. Gottier 20 pp.

Information about all of these items is given on the current publications list which can be obtained from: The I.N. Thut World Education Center, Box U-32, The University of Connecticut, Storrs, Ct. 06268. The Center also has sixteen cultural artifacts kits that may be borrowed by Connecticut educators, as well as many sets of slides and cassette tapes. Participation in the "World Externs" program of the Center will bring knowledgeable, mid-career informants to your event, meeting or classroom.

It is a pleasure to welcome "The Swedes" to this array of ethnic materials. As you will learn by reading this booklet, Swedes have been a vital part of Connecticut society since the early nineteenth century. There are many Swedish American institutions and organizations functioning in our state today. Thousands of Connecticut's people claim some Swedish ancestry. Certainly a study of their experiences and accomplishments, such as this one, will interest many readers and make a valuable contribution toward better cross-cultural awareness and appreciation.

CHAPTER ONE

THE HEMLANDET, SWEDEN

The Land

The huge polar ice cap which once covered Connecticut and shaped the terrain of that area as it melted also covered the Scandinavian peninsula. There it too had a tremendous influence on the shaping of the terrain and in time the history and culture of the Swedish people.

Geologically speaking, Sweden is one of the oldest countries in the world. After the Ice Age the advance of the forests to the north was slow, but in time more than half of the country came to be covered by forests of pine and spruce. Occupying the southern and eastern half of the Scandinavian peninsula, Sweden (approximately the size of California) is a thin, narrow country almost a thousand miles long while only about three hundred miles at its widest. Its great length from north to south, roughly one-seventh of the distance from the North Pole to the equator, causes considerable variations between the southern and northern parts of the country. In the south the province of Skåne is a flat, broad, fertile, often treeless plain that has become the granary of Sweden. North of Skåne lies the province of Småland, a province which in many respects resembles certain parts of New England with its poor and rocky soil. The lake country of Sweden, the central provinces of Östergötland, Västergötland, Södermanland and Uppland, lie to the north of Småland. Farther to the north are the Alpinelike mountains and the great forests extending to the Arctic Circle and beyond. Between the snow-covered mountains and the broad highland plateaus of Lapland is a network of lakes and rivers which flow eastward into the Bothnian Gulf. This is a region rich in minerals, especially iron ore, copper, silver and gold.

Sweden enjoys a favorable climate in spite of its northerly position. It is situated roughly in the same latitude as northern Canada, between latitudes 55° 20′ and 69° 4′ North. The climate, however, is moderated by the warm Gulf Stream which passes by and into the Skagerrak along the west coast of Norway. This causes a rise in the winter temperature along the Norwegian coast and mitigates the cold in the interior of south and central Sweden. The winters, especially in the north, are severe, dark and long, and the summers are very short. Although there is continuous daylight from the end of May to the middle of July, during the winter, on the other hand, the northernmost part of Sweden is plunged into uninterrupted night for an equal period of time.

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MAP NUMBER ONE
SWEDEN'S LOCATION IN EUROPE

The Viking Period

There is no question but that the climate and terrain had an influence on Swedish history. About 3000 B.C. the first agricultural settlements appeared on Swedish soil in the southernmost parts of the country. Later about 1500 B.C. copper and bronze became known and there appears to have been some exchange of goods with peoples to the south. The first recorded mention of the Swedish people, or the Svear, is found in the *Germania* written by the Roman historian Tacitus in 98 A.D. who described them as being well established and mighty in ships and arms. During the Roman and early Christian eras Sweden maintained ever expanding friendly and commercial relations with Southern Europe. A few Swedish traders ventured even as far as Baghdad.

It was not until the Viking Age (700-1000 A.D.), however, that the comparative isolation of Scandinavia was broken. The coastal regions around present-day Stockholm became the base of Swedish Viking power and the starting point for trading expeditions to Russia and the East and to Western Europe, including the British Isles and Ireland. During the ninth, tenth, and eleventh centuries the Swedish Vikings along with their Danish and Norwegian counterparts invaded countries bordering on the North Sea and the Mediterranean. A partial conquest of England lasted more than 150 years. The main body of the Swedes tended to migrate toward the east to gain territory, fame and booty. Russia was founded in the middle of the ninth century by Swedes, and they remained an influence among the Russian princes until the sixteenth century.

The Coming of Christianity

Contacts with Christianity were not to go unheeded. Numerous attempts were made to convert the Vikings to Christianity. Missions were sent out from England and northern Germany and in the eleventh century churches were built as the number of converts increased among the Swedish yeomen and the Viking community.

King Eric IX who ruled from 1150 to 1160 was canonized and, as Saint Eric, is the patron saint of Stockholm. He completed the older cathedral at Uppsala and led a

The Martyrdom of St. Eric

religious expedition to Finland. When the ships were ready to cast off from Stockholm, he is supposed to have raised his golden cross against the summer sky and cried, "In this sign we will win!" This was the origin and the birth of the Swedish flag which displays a golden cross on a blue background.

Long and severe conflicts between the pagans and the Christians occurred as the frontier was pushed farther into the wilderness and the number of villages expanded. By the thirteenth century provincial statutes regulated life throughout the provinces and were remarkable for their clarity. From the most elevated aspects to the commonest everyday concerns the teachings of Christianity set the tone. Social grouping took place and in addition to the clergy a class of nobles emerged made up of land owners and those high in the service of kings or lords. In exchange for military service lords and nobles were exempt from taxes. As the power of the king grew stronger, they were able to set up national laws and hold courts respected by the nobles and the people.

By the middle of the fourteenth century a national code, based in part on the provincial laws, was compiled. It was intended to safeguard the peace and national security. This "law of the land" delimited the powers of the king, the council and the citizens. The duties of the king were defined as "The King shall all justice and truth strengthen, love and preserve, all wrongs and falsehoods destroy, both by law and by his royal power."

The town of Visby on the island of Gotland became one of the most influential members of the Hanseatic League and thus Sweden gained a place in that business organization of commercial cities on the Baltic and the North Sea which was strong enough to defy many kings. Sweden thereby gained full entry into international trade as Swedish products, such as iron, copper, butter and furs, entered the European market.

Saint Brigitta (1303-1373)

The greatest medieval Swede of international stature in both the religious and literary history of Sweden was a woman, Saint Brigitta (1303-1373), who founded a monastic order for both monks and nuns. She also represented Sweden in Rome for almost a quarter of a century.

The Kalmar Union

Another remarkable woman was Queen Margareta of Denmark and Norway. She was the daughter of one king and the widow of another. Late in the fourteenth century there was a general reaction against the Germans whose influence was spreading in Sweden. The Swedish king was a German, Albrekt of Mechlenburg. The Swedes feared that their lands might be confiscated and so they appealed to Queen Margareta for help. In a battle fought in 1389 King Albrekt was defeated and the Kalmar Union created the largest kingdom in area in Europe. While it was a noble experiment, the union was not destined to last because of Sweden's dependence on the Hanseatic League as a market for its iron ore and copper. After a revolt in the mining districts and continuous struggles between Denmark and Sweden the union was dissolved.

Nevertheless, during those turbulent times the *Riksdag*, or Parliament, was established in 1435. All classes of the Swedish population were represented: the nobles, the clergy, the burgers and even the peasants. The only other assemblies of equal endurance are the Icelandic Althing and the British Parliament.

Gustaf Vasa

During the reign of Gustaf Eriksson Vasa (1523-1560) Sweden became a nation in the modern sense. When Vasa became king after his father's death in the "Stockholm Blood Bath," he found the country impoverished and disorderly and the people ignorant

King Gustav Eriksson Vasa (1523-1560)

and discouraged. Gustaf I Vasa ruled for almost forty years and his descendents held the throne of Sweden until the Bernadotte dynasty was established in 1810.

Martin Luther nailed his theses to the church door in Wittenburg in 1517 and began the Reformation. Gustaf Vasa accepted the doctrines of the Lutheran Reformation and Sweden became the first country in Europe to break off relations with the Church of Rome. The confiscation of church holdings by the crown greatly strengthened the central government. Vasa also organized an efficient army and navy, established foreign trade and promoted agriculture, mining and domestic commerce. By the influence of his God-fearing character, personal will and energy he brought about many wise and beneficial laws in the *Riksdag*. His interest in everything and everyone and his strong personality left its mark, and he is considered one of the great rulers in Swedish history.

After his death several of his sons ruled in succession and the country was marked by continual struggles with Denmark, Germany, Poland and Russia.

Gustaf II Adolf

Gustaf II Adolf (Gustavus Adolphus) came to the throne at seventeen in 1611 while the country was at war with Denmark, Poland and Russia. He had wide interests, rich mental gifts and the Protestant piety common to the era. He proved to be not only a political genius but also had a talent for military organization. He knew how to get able men to carry out his plans. In the Thirty Years' War, as these conflicts were to be called, the king had the full support of the Swedish people.

King Gustav II Adolf (Gustavus Adolphus)
1611-1632

In 1613 Gustaf Adolf concluded the war with Denmark, by 1617 he forced the Russians to sue for peace and in 1629 the Poles established an armistice. He then led his army into Germany against the Hapsburgs and the Catholic League. The German Protestants appealed to him to help them stem the restoration of the Catholic faith. He

won the battle of Breitenfeld over General Tilly in Saxony in 1631 and shortly afterward controlled Germany. During the summer of 1632 the Hapsburg general Wallenstein organized a counter offensive which led to the battle of Lützen in November. Wallenstein was forced to retreat, but Gustaf Adolf died while fighting hand to hand in the center of the action. The Swedish troops were able nevertheless to bring about a victory.

With the death of Gustaf Adolf the crown passed to his heir, his daughter Christina, then only six years old. A regency was established among the upper nobility under the direction of Chancellor Axel Oxenstierna, one of Sweden's greatest statesmen. The Thirty Years' War was eventually brought to an end with the help of France in the Treaty of Westphalia in 1648.In 1638 with the successful voyage of the *Kalmare Nyckel* the colony of New Sweden was founded on the banks of the Delaware River. This colony continued until 1655 when the Dutch captured Fort Christina.

Axel Oxenstierna ruled Sweden during Christina's minority. He guarded Swedish interests both at home and abroad with rare diplomatic ability and Sweden advanced to the position of a major European power in possession of lands around the entire Baltic Sea. Christina assumed the government in 1644, and although she was a gifted woman, she neglected her administrative duties in favor of literature and the arts. In 1654 she abdicated in favor of her cousin Charles X and embraced the Catholic faith.

The Charles — X, XI and XII

Charles X forced the Danes to give up the southern provinces of Sweden after successfully defeating them in a surprise move across the frozen Belts, the sea passage between the Danish Islands. This move, in which the king led the Swedish army to the very gates of Copenhagen, is one of history's most daring exploits. Since that time Sweden has maintained its present natural boundaries.

Charles XI became king when he was four years old in 1660. During his regency (1660-1672) the great nobles became more wealthy and powerful, controlling about

King Charles XI

seventy-two percent of the land. The lot of the peasants, however, grew worse because of the heavy taxation caused by the wars. In 1680 Charles was able to bring about the Great Reduction whereby, with the help of the clergy and the independent farmers and peasants, he broke the power of the nobles. He achieved a reorganization of property so that the crown controlled about a third of the land, the nobles a third and the freehold farmers a third. The king then used the income from the crown properties to pay the expenses of the government, including those of the military. He built a new navy and promoted commerce and industry. During this time Sweden was at its height in terms of the amount of land it governed, for it controlled not only Sweden but also Finland, Estonia, Latvia and most of northern Germany. Even though Charles XI became an absolute monarch, he has the reputation of being one of the ablest of Swedish sovereigns.

The reign of Charles XII, on the other hand, was a catastrophe for Sweden in that it saw the collapse of the Swedish Empire. Following two decades of peace, the last major war in which Sweden was involved began when Charles XII began the Great Nordic War (1700-1721). Denmark, Poland-Saxony and Russia combined to fight Sweden. Charles XII, who was eighteen at the time, put himself at the head of his army. His brilliant victories soon caused Denmark to withdraw, the Russians under Peter the Great to suffer a severe defeat at Narva, and the troops of Augustus II to be driven from the East Baltic states. He conquered Warsaw in 1702, but then foolishly began an invasion of Russia. He suffered the same fate as Napoleon and Hitler did in later years, losing out to the Russian winter. At the battle of Poltava, Charles XII lost his army; however, he fled to Ottoman, Turkey, where he remained for five years and persuaded the Turks to go to war against Russia in 1711. In 1714 Charles returned to Sweden after an absence of fifteen years to raise another army. During a successful invasion of Norway he was killed at the seige of the fortress of Fredriksten in 1718. Sweden was forced to conclude a series of peace treaties which stripped the country of its far-flung possessions, except Finland and a couple of small holdings on the south shore of the Baltic. In spite of the sacrifices and the physical sufferings, the Swedish people still revere this bellicose and stubborn autocratic monarch.

The Period of Liberty

The dreams of a Swedish Empire and Sweden as a major European power came to an end with the death of Charles XII. The next half century saw a more or less bloodless revolution in which the authority of the *Riksdag* came to the fore. A new constitution established the supremacy of the *Riksdag* which appropriated not only all legislative functions but also much of the executive power. A real parliamentary system developed in which the nobility assumed control, and the king was elected to the throne by the *Riksdag*.

A two-party system came into being, the "Hats" and the "Caps." The Hats represented the mercantilistic element who favored an alliance with France. The Caps,

on the other hand, favored alliances with England and Russia and gathered into their ranks an increasing number of commoners. The control of power alternated between the two parties and was important in the evolution of Swedish political development.

Considerable economic and cultural progress was made during this "Era of Liberty." Land reform was considered, the Swedish press was born, and literature and learning was fostered. Prominent in science were Carolus Linnaeus, the father of modern botany and Anders Celsius, a physicist who designed the centigrade thermometer. Emanuel Swedenborg spent his earlier years as a mining engineer, scientist and inventor and in later life became a theologian who developed a unique philosophy of religion.

During the reign of Gustaf III (1771-1792) the Swedish Academy, which now awards the Nobel Prizes in literature, was founded, as was the Royal Opera and Royal Dramatic Theater. Gustaf III was a patron of the arts and literature and was endowed with brilliant personal qualities. A nephew of Frederick the Great of Prussia, he was an admirer of France and a personal friend of Louis XVI and Marie Antoinette. A most colorful figure in a succession of weak and ineffective monarchs, he, with the cooperation of the three lower classes, made himself practically autocratic in 1789. He aroused great bitterness among the aristocrats, and this led to his assassination by a fanatical group of young noblemen at a masque ball at the Stockholm Opera House in 1792.

A period of reform followed during which there was an equalization of civil rights and a fundamental land act. Commoners were allowed to own exempt land and were permitted to hold high government posts previously held only by nobles. Farmers received the right to purchase clear title to crown lands. However, the most significant happenings were in foreign affairs. Russia continued to attack Sweden and Finland was abandoned in 1809. The Napoleonic Wars brought about the abdication of Gustaf IV in favor of his uncle, Charles XIII.

A new constitution was adopted. This Constitution of 1809 attempted to achieve a balance among the various authorities, that is, the monarch, the *Riksdag* and the various government officials. The political struggles of the nineteenth and twentieth centuries centered around the definition of the powers of the *Riksdag*.

The Bernadotte Dynasty

Charles XIII was childless and thus his death brought to an end the Vasa dynasty. In 1810 one of Napoleon's marshals, Jean Baptiste Jules Bernadotte, was elected crown prince and took the name of Charles John. He did not attack Russia, as was expected in order to regain Finland, but instead joined France's enemies. After the defeat of Napoleon at Leipzig in 1813 the new crown prince attacked Denmark demanding Norway as a substitute for Finland. The Danes reluctantly relinquished Norway to the consternation of the Norwegians who then declared their independence from Denmark. When Bernadotte appeared with an army, the new Norwegian king persuaded the

Norwegians to form a union with Sweden. This union lasted until 1905 when, by mutual agreement, Norway became an independent monarchy.

Bernadotte became King Charles XIV John in 1818 and founded the present royal house in Sweden. He was a brilliant, energetic and hard-working monarch who won the affection of his subjects during his twenty-six-year reign. His son, Oscar I, and his grandsons, Charles XV and Oscar II, continued his policies of peace and internal reforms.

Social Changes

The most important change during this period was the constitutional amendment of 1864 which changed the *Riksdag* from a parliament of four estates into a two-chamber body with equal rights. The Upper Chamber, chosen by indirect voting, represented the great land owners and the leaders of commerce and industry. The Lower Chamber was chosen by direct vote of a limited group of farmers who met the property qualifications. A basic reason for emigration in the nineteenth century was that large groups of the population did not have the right to vote, whereas in America the suffrage had been extended to all white males who were citizens. In Sweden only 9.5 percent of the population was entitled to vote by the end of the nineteenth century.

Significant reforms were the establishment of public schools and free compulsory education in 1842 and of the complete freedom of enterprise in trade and industry in 1846. Almost all bans on imports and exports were lifted in 1847 and by the 1860s free trade was established.

A religious revival movement arose in the middle of the century as did a temperance movement. As alcoholism became a national scandal, the manufacture of alcoholic liquors was restricted in 1854. Other liberal reforms were the equal right of inheritance for men and women in 1845, and the granting of rights to single women in 1858. A more humane penal code was established in the 1850s and religious freedom and local self government were granted in the early 1860s.

Two main issues dominated Swedish politics during the last half of the nineteenth century: the demand for the abolition of the ancient land tax and the abolition of the old military system. The land tax was abolished in 1892, and the military system was resolved in 1901 by the introduction of a purely conscriptive army with a call-up period of 240 days.

Industrialization

During the period from 1815 to 1900 the population of Sweden more than doubled. This was the result of improved health care and sanitation, better nourishment and, perhaps most important, the absence of wars. This population explosion became a contributing factor in the emigration of more than 850,000 Swedes to the North American continent in the nineteenth century.

Before 1850 most of Sweden was predominantly agricultural, and by the end of the 19th century seventy-five percent of the population still lived off the land. Farming and cattle raising were the main occupations. However, as a result of an enclosure movement during the nineteenth century the countryside went from an open-field system of farming to a system of individual farms which made land scarce for the growing rural population. Many of the emigrants went to the United States because the "American letters" described the availability of free land and the economic opportunities for all who were willing to work.

The 1880s, the period of greatest emigration, was a decade of agricultural depression. The tide of emigration receded as industrialization advanced in Sweden. The first industries to develop were the mining industry and the lumber and forest products industry. New technological advances made the formerly worthless high phosphorous ore of northern Sweden with its high iron content an important export, and the erection of steam-powered sawmills and the extension of railway lines into the extensive forested areas brought an economic revolution to the country.

This new economic vitality brought other changes. A labor movement developed and many of the workers embraced Social Democracy as a political faith. The Social Democrats were formed as a political party in 1889, the Liberals in 1900 and the Conservatives in 1904. These three parties still dominate Swedish politics today.

Gustaf V

Gustaf V (1907-1950) ruled Sweden longer than any other Swedish king before him. He was beloved by his people and, because of his training in diplomacy and statecraft, was able to assist his government in preserving Swedish neutrality through two world wars. During the early years of his reign Sweden, through a series of parliamentarian reforms, extended the concept of democracy and the suffrage to both men and women by 1918. Throughout his reign Gustaf used persuasion rather than his constitutional right of veto to reach conciliation. On different occasions he supported popular demands against the *Riksdag* and thus earned the respect and loyalty of the people.

Economic conditions improved greatly during the 1920s, and Swedish timber products and pulp, steel and manufactured goods were exported and sold all over the world. While Sweden was affected by the economic crises of the 1930s as were other countries, her recovery was more rapid than in most countries due largely to the aggressive Social Democratic policies of Per Albin Hansson which in many ways resembled the New Deal policies of Franklin D. Roosevelt.

A series of radical reforms were worked out during the decade of the 1930s covering fiscal policy,old-age pensions, social services, medical care, education and other social and welfare needs. All of these were designed at leveling class distinctions, at providing a high degree of social security for all and at providing equal opportunities for all citizens. Not all the program was fully realized because of the outbreak of World War II.

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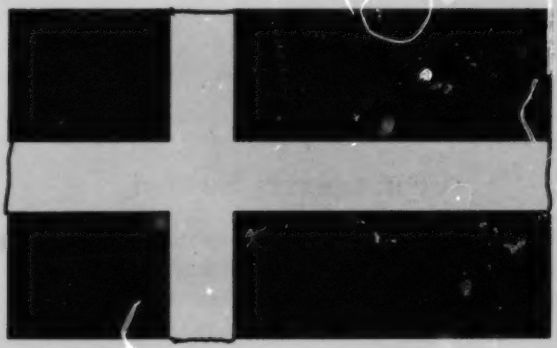
MAP NUMBER TWO
MODERN SWEDEN

World War II

Sweden's position as a neutral in World War II was much more hazardous than it had been in World War I. From a domestic point of view the most important change was the increase in power given to the government. Not only was rationing imposed out of necessity, but the government obtained practically complete control over business and industry.

In terms of foreign policy Sweden followed a strictly neutral course in spite of much popular sentiment in favor of the Allies. After the fall of Finland and the German capture of Norway, the Swedish people realized that they were living almost completely isolated from the rest of the world. Some trade was allowed by both belligerents and this did keep Swedish industries alive. About half of the Swedish merchant marine was beyond the German blockade and those ships were chartered to England and the United States.

Pragmatically at several times during the war years Sweden was forced to make major concessions to the Germans, but as the war progressed Sweden became increasingly active in humanitarian work. First, during the "winter war" between Finland and Russia, many Finnish children were cared for in Swedish homes. Then, when Germany attacked Norway and the Nazi pogroms against the Danish Jews began, refugees streamed into Sweden and were granted asylum. The work of a Swede, Raoul Wallenberg, among the Hungarian Jews was noteworthy. He presumably gave his life to the cause of freedom. The work also of Count Folke Bernadotte and the Swedish Red Cross in rescuing prisoners from concentration camps saved untold lives and helped many on the road to rehabilitation. The price that Sweden paid for these activities was high, and the full story of the war years is still to be written.

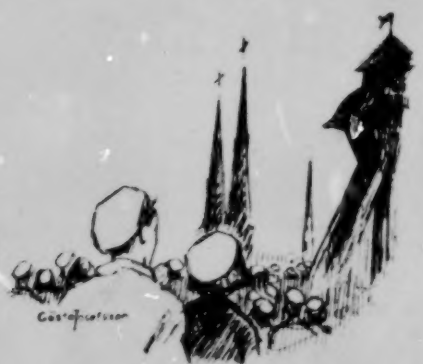


The Swedish Flag

The Welfare State

The postwar years of 1946-1950 saw the social programs of the 1930s expanded by the Social Democratic government. Old-age pensions, child allowances, educational reforms, and the expansion of universities and research were put into effect. The government maintained control over manufacturing and the service industries which had been granted to it as a war measure. Taxation was used to achieve an economic leveling. The result was tax relief for low incomes and an increase in taxation on middle and high incomes. All available resources were used to meet the cost of the reforms. Fortunately, trading conditions remained relatively stable for awhile until the reforms were implemented.

Toward the end of the 1950s the discrepancy in the pensions of government workers and others widened and the question of pensions became dominant in Swedish politics. By 1960 trade conditions stabilized and the actual value of old-age pensions, child allowances, health insurance and other social benefits improved somewhat.



Students in modern Sweden

Contemporary Sweden

During the post World War II period the guidelines for Swedish foreign policy were neutrality and freedom from alliances. Sweden declined to join NATO even though Norway and Denmark both joined. Nevertheless, Sweden has shown great interest and involvement in the work of the United Nations. In 1953 Dag Hammerskjöld was elected as the UN Secretary General. Sweden has furnished military units to many peacekeeping missions and has also continued to work toward easing world tensions and preserving the peace by means of humanitarian programs.

At home Sweden adopted a new Constitution in 1974 which is based on the principle that all power derives from the people. A one chamber *Riksdag* was established, and the king's powers were reduced to purely ceremonial ones. The Prime Minister, not the king, presides and serves as chairman of the government. In 1979 the Act of Secession was changed to give women the same right as men to inherit the throne, so Princess Victoria is the heir to the present King Charles XVI Gustaf. These changes were initiated in order to help Sweden meet the challenges of the future.

Sweden today has a high standard of living and a well developed system of social security; however, rising prices and a decline in certain industries has taken a toll. What the future holds for Sweden depends on many things in today's interdependent world. Sweden's tradition of neutrality continues. Surely the Swedes will cope with the problems of the future as successfully as they have with those of the past.

CHAPTER TWO

THE SWEDISH MIGRATION TO AMERICA

Why They Came

The Swedes came to the New World for the same basic reasons that the rest of the immigrants came here. Those reasons were: Opportunities for seeking adventure, a chance for economic betterment, greater religious freedom, and a myriad of personal reasons. Of the many factors which prompted Europeans and others to leave their homes, there was one element common for all. They were, for the most part, turning their backs on something, for "primarily negative factors in home countries initially prompted people to make the long and hazardous journey across the Atlantic."[1]

The adventurous have always sought new worlds to conquer. The rough and ready, the restless and the ruthless have been unhappy with the comfortable and the ordinary. Often forces in their lives and home communities which encouraged conformity were stifling to those individuals and so they went exploring or sought new environments. Among the Scandinavians this can perhaps explain in some small way the Viking Period and later periods of migration prompted by the American letters, news of the California gold rush and the promise of free land under the Homestead Act of 1862.

However, maybe a better explanation is that of economic betterment. Throughout recorded history the peoples of the world have sought to better themselves economically. The immigrants from Sweden who came to America were no different. Economic factors on both sides of the Atlantic had a great influence on the intensity of the emigration. Demographic factors such as population booms, resulting from the decrease of warfare, pestilence and famine, and the shifts of population from agricultural areas to newly created industrial sites also had an effect on the number of emigrants. In the early migrations entire families tended to leave together looking for religious freedom and good farmland, whereas later single individuals came looking for work in a more highly developed industrial economy. The "pull" of the expanding American economy coupled with the "push" of the relatively poorly developed or depressed Swedish economy had a great effect on the emigration from Sweden. Emigrants came from every part of Sweden, but the greatest number came from the poorest agricultural areas, thus supporting the idea that Swedes were land-hungry farmers seeking cheap, or free, land on the American frontier.

While the Swedes were not religiously repressed, the nineteenth century was a time of religious difficulties. The state church came under criticism and new Protestant religious sects were formed and discriminated against by the authorities. Many of the early settlers to the American Midwest came for religious reasons.

A list of the personal reasons would be quite impossible to make, for the reasons would vary from individual to individual and would run the gamut from political disenfranchisement to law evasion, from social hassels to utopian dreams, from family spats to blighted romances.

Regardless of the reasons almost a million-and-a-half Swedes left the *Hemlandet* between 1851 and 1930 and started a new life in America. The Swedish migration, as part of the general Northwest European migration of the nineteenth century, was exceeded only by the Irish and the Norwegians in terms of the percentage of the population that emigrated. At the peak of this migration during the period from 1880 to 1900, the rate of migration was three times the median of all of Europe.[2]

The greatest number of Swedish-born Americans is recorded in the United Sates census of 1910 when approximately 665,000 adults and 700,000 children were counted. This total of 1.37 million is significant when compared to the population of Sweden in 1910 of 5.5 million. Thus about 1/5 of the world's Swedes were living in America.[3] The Swedish-American population reached its maximum in 1930 when there were 1,562,703 Swedish-Americans. However, the Swedish-American population as a percentage of the total U. S. population reached its maximum (1.5 percent) during the decade 1910 to 1920.[4]

There have been two district periods of Swedish immigration in the history of the United States. The first period, the colonial, lasted a little over thirty years, and the second, the modern, lasted about one hundred years. The second period began about two hundred years after the first, and it lasted until the years of the Great Depression in the 1930s when conditions in the United States worsened and conditions in Sweden improved.

The Colonial Period

The first Swedish immigrants to come to the territory which is now part of the United States arrived at the present site of Wilmington, Delaware, about March 25, 1638. They came with much the same purpose in mind as did the thousands who have since followed in their path. They believed that a fortune or a new way of life was to be found and made in the New World. America has always symbolized the "land of opportunity," and it did then just as much as it did two hundred years later when the modern mass migrations from Sweden began.

The first impetus toward Swedish colonization in the New World came from Holland when a great Dutch promoter of the seventeenth century arrived in Stockholm in 1626. His name was William Usselinx, and he persuaded the king, Gustavus Adolphus, to set up a commercial company for trade and colonization in Asia and America.

This was the time for the general European interest in overseas investment. English and Dutch companies were being formed and were relatively successful, although their

actual financial returns hardly approached the fantastic fortunes which the Spanish had achieved in their exploitation of the Indians of Central and South America. Usselinx claimed to be the real founder of the Dutch West Indies Company which was then quite successful in its trade with America. He realized that Sweden was a rising military power, and hence, a likely candidate for commercial power as well.[5]

The *Soderhafskompaniet* (South Seas Company) was, among other things according to its sponsors, to act as a missionary to the natives who "have heretofore been living in abominable, heathenish idolatry and all manner of ungodliness."[6] Such a Christian ideal was a good selling point among the more pious Swedes, but rather it was the success of the Spaniards that was most persistently put to the shrewd prospective Swedish investors. Capital, however, was scarce because of the demands of the Thirty Years War in which Sweden was an active participant. Investments in the newly formed South Seas Company therefore were limited, and Usselinx's plans were unable to be carried out. The death of Gustavus Adolphus at Lutzen in 1632 contributed to the failure of the enterprise and caused a momentary setback in the Swedish overseas plans, but the dream of an American colony was not forgotten.

In 1634 another dismissed Dutch colonial promoter appeared in the Swedish capital. He was none other than Peter Minuit, the first governor of New Amsterdam. Minuit had been discharged for his policy of granting too liberal trading privileges on the island of Manhattan to the landowners up the Hudson River. Together with the Swedish Chancellor, Axel Oxenstierna, the de facto head of the government during the infancy of Queen Christina, Minuit evolved a practical plan for a new colony in America. Two ships were sent to the South River, later renamed the Delaware, a region where land was purchased from the Indians "and with the report of cannon, followed by other solemn ceremonies, the land was called New Sweden."[7]

The relations between the Indians and the Swedes were nearly always friendly. The friendship continued for many generations, and even after the absorption of New Sweden by the Dutch and the English, the Indians looked upon the Swedes as their special friends. Many of William Penn's successful dealings with the Indians of Pennsylvania can be attributed to the policies established earlier by the Swedes who first settled in that region.

Financially the colony of New Sweden was a failure. The Dutch stockholders became dissatisfied, and the Swedish government bought them out. The Swedish stockholders decided that the colony should be more than a trading post for furs and tobacco.

There was an absence of skilled laborers and sufficient colonists. Efforts were continually being made in Sweden to encourage people to migrate to the new colony, but little enthusiasm was aroused because the dangers and hardships of the sea voyage far outweighed the other attributes. Hardly a voyage occurred but was beset with storms or misfortunes of some kind. Peter Minuit was lost on a return voyage to Sweden. Another serious loss was the wreck of a vessel loaded with cannon and ammunition as well as about seventy-five colonists. Of the badly needed colonists only nineteen survived. Had

the ship arrived as planned it is doubtful whether the invasion of New Sweden by the Dutch in 1651 would have been successful. Interest in the colony decreased as the attention of the Swedish government turned to domestic and European affairs. Consequently, the political viability of New Sweden came to an end in 1655 when the Dutch ultimately achieved control.

The colony of New Sweden was never large geographically nor was it ever heavily settled. The settlements extended along the Delaware River from its mouth at the Chesapeake Bay to a point a few miles north of the present city of Philadelphia. In June 1644 the adult population of this area was about 105. The number of the women and children is unknown, but it is doubtful whether their total number exceeded two hundred. A census taken in 1693 gave a total of 188 Swedish families, or approximately 924 individuals who were Swedish-born or Swedish descendents. This group continued to cling to their Swedish cultural heritage although under the influence of William Penn the dominant language of the Delaware River Valley changed from Swedish to English.[8]

The cessation of immigration from Old Sweden and the intermarriage with the English and other national groups who were arriving in great numbers brought about a gradual decline of Swedish customs, speech and ideals. That phase of Anglicanization which we have come to know as Americanization steadily made inroads into even the most firmly established Swedish communities.

The success of the American Revolution really dealt the death blow to the Old World ties. The one connecting link had been the Swedish Lutheran Church, but on June 25, 1789 the break between the Swedish ecclesiastical authorities and the congregations in America was completed.[9]

Among the contributions which these first Swedish colonists made to the American way of life were:

> . . . the first permanent settlements in the Delaware Valley . . . a small but well-managed colony, free from slavery and based on a friendship with the Indians. They had brought over the first Lutheran ministers, built the first churches, the first flour mills, the first shipyards, the first roads and the first permanent homes; they had introduced farming and logging, built the first log cabins, and made the first detailed map of the region, had taken and recorded astronomical and meteorological observations; had set up the first organized government and had introduced both the court and jury system. . . .[10]

The Modern Period

The second period of Swedish immigration began about 1840 and lasted roughly one hundred years. The greatest number of immigrants came during the middle of that period in the 1880s and 1890s, and they settled in the undeveloped farmlands of the Middle West. Between the Civil War and the First World War over a million persons born in Sweden entered the United States and, with the exception of the Deep South, outside Texas, settled in practically every part of the country.

De Tocqueville's famous work on American democracy was translated into Swedish in 1839-1846.[11] An interest toward the "American experiment" was aroused among certain educated malcontents who were under the influence of the social ideas that had been set in motion by the French Revolution and the Napoleonic Wars. The more radical elements were inclined toward the French philosophies of Rousseau and Montesquieu while another element was interested in England and the English social life. This interest later extended to America, and America came to represent the longed for idea of freedom, equality and true democracy.

Gustaf Unonius, sometimes called the "first Swedish immigrant," is representative of this enlightened and radical element which thus idealized America. He and his followers settled at Pine Lake, Wisconsin, in 1841. Other early immigrant leaders, like Peter Cassel, were generally men with a good cultural and social background. Their followers were mostly young and of a romantic disposition. The two points from which they seemed to originate were Uppsala and Lund, at that time the two university towns of Sweden. Unonius and his group were from Uppsala.

Many of the first immigrants were gripped with wanderlust or were scions of noble or wealthy families who had entangled themselves in misalliances or had ruined their future prospects through riotous living. They were mainly social malcontents who had found it difficult to adjust to the social environment of their fathers and who hoped to start anew in the atmosphere of American freedom and democracy. They were unaccustomed to hard work and therefore unsuited for the privations of pioneer life. Some, after a short time, either returned to Sweden or tended to settle in the urban centers of the Middle West.

During the decade 1820-1830 not more than 283 persons emigrated from the Scandinavian peninsula to the United States. Since the Norwegian immigration began earlier than the Swedish, it is fairly certain that the major portion of those 283 persons were from Norway, because there was no distinction made in the immigration records to indicate how many came from Sweden.[12] Wholesale emigration from Sweden was restricted because the emigrant had to secure royal permission and was required to pay 300 roner before he would be permitted to leave the country legally. If the emigrant left illegally, he forfeited his inheritance rights. A special permit was no longer required after 1842.[13]

The immigrants who arrived during the 1840s set the pattern for those who were to follow later, for they, by force of personal example and testimony, made America seem real to those who stayed behind. They wrote letters home containing glowing accounts of life in America. The letters and newspaper articles written by Gustaf Unonius, Peter Cassel and others attained a wide distribution and inspired many with the idea of emigrating. Later immigrants continued the practice, and so the importance of the "American letters" cannot be underestimated as a factor in the emigration of the disgruntled land-hungry agricultural population.

The emigration of the 1840s and 1850s coincided with a mounting dissatisfaction with conditions in the state Lutheran Church. Beginning in the latter half of the eighteenth century the civil powers had come into control of the church and had brought with them the usual evils of worldliness and corruption. The sermons preached by the clergy, recruited principally from among the nobles and upper class, often lacked fire and were tainted with rationalism. The clergy were frequently accused of being negligent and slovenly in the performance of their duties and they were not overly careful of their personal conduct. Crusaders against vice and intemperance, for drunkenness was a national curse, received little encouragement from them and at times even encountered opposition.[14]

Sweden, as in other countries during the first half of the nineteenth century, experienced religious awakenings and the growth of dissenting movements. Missionaries from the English Wesleyan movement were quite active during the first two decades. The Baptists and the Mormons also gained small followings. However, the majority of the people, whose social and religious life centered around the parish church, remained with the established state Lutheran Church. The state church because of its hierarchical tendencies did not look with favor on the dissenting or revivalist movements. Some of those who joined the Methodists, Baptists or Mormons or who, like the Erik Jannsonites, organized new churches of their own found themselves sometimes being persecuted by both the church and the state authorities.[15]

These persecutions were usually provoked. Erik Jannson was arrested several times for conducting religious meetings in which he denounced the "hireling clergy" of the state church. At a public meeting in 1844 he burned some of the religious books dear to them, and as a consequence was imprisoned when the provisions of the old conventicle law against dissenters were applied to him. Jannson and his followers decided to leave Sweden in 1846 in favor of a country where they could establish the New Jerusalem. They settled at Bishop Hill, Illinois, and thus added an interesting chapter in the history of communistic societies in the United States.[16] The exodus of the Jannsonites was given considerable publicity in the press. Prior to this little mention was made of America by the Swedish papers. This publicity undoubtedly prompted other dissenters and separatists to leave the country. Before the repeal of the Conventicle Act in 1858, there were several notorious cases of persecution among the Mormons, Methodists and Baptists. As a result members of these sects emigrated to the United States in considerable numbers during the 1850s.[17]

Actually religious persecution drove comparatively few emigrants to the United States, but a considerable number were dissatisfied with the state church and the letters from America praised the religious freedom as well as the political freedom. This prompted others to follow and leave because the lower classes did not have the vote and were thus excluded from an active participation in the government. This political inequality, however, was not a major factor in the emigration movement.

During the 1840s and 1850s emigration was characteristically a group movement. The groups were made up of relatives or friends or at least of people from the same locality. They usually settled in the same place in America. Through combining forces the emigrants were better prepared to withstand the dangers and hardships which faced them on the ocean voyage and in an alien land. The groups offered a sense of security and fellowship so essential to those who were giving up an old life and were being thrown upon their own resources in a strange and new country. Only when the pattern of migration was well established and the hazards of travel reduced did emigration become a personal rather than a group matter.[18]

The early immigrants came on sailing vessels because at that time there was no organized passenger service between Sweden and the United States. They frequently came in ships carrying cargoes of iron for New York. Although some left from Gävle, Söderhamm or Stockholm, the most frequent port of embarkation was Gothenburg. The passengers' accommodations were primitive in the steerage section which was located directly above the cargo hold with its load of iron bars. The passage was cheap, as little as $12 to $15 per person, provided the passengers were willing to furnish their own food. The ships were often crowded, the sanitary facilities were limited, and if unfavorable weather prolonged the voyage, there was often a shortage of food and drinking water. From seven to eight weeks was considered good time for the trip from Sweden to New York.[19]

When they landed at New York, for practically all immigrants came through that port of entry, the immigrants were beset by all kinds of grafters and bogus ticket agents who looked upon them as easy pickings. The Reverend O. G. Hedstrom of the Bethel Ship Mission was largely responsible for rescuing the Swedish immigrants and for directing them westward, especially to Illinois where his brother helped them to find land. Another point along the route where the Swedes could find a helping hand was at Chicago where the Reverends Esbjorn and Carlson were active.

The strongest incentive for emigration was economic and emigration was greatest from those places where the division of the land was greatest. In the nineteenth century Sweden was primarily agricultural, although only a small portion of the land was under cultivation. The rest was forests or unsettled. Most of the people lived on small farms which were often very unproductive because of the poor soil. The principle of primogeniture which provided that the land go to the oldest son prevailed among those who owned their own farms, and it became increasingly difficult for the younger sons to find land as tenant farmers.[20]

Serfdom had never been a factor in Sweden and the peasant had always been a freeman. So the peasant's younger sons with their traditional love of freedom and personal independence, plus a strong inherent desire to own a home and a plot of land,

found that they were unable to realize their ambition in their native land. These individuals were then a group who had cause to emigrate. The "American letters" telling of the vast amounts of land open to settlement in the Middle West, especially after 1862, found in them a receptive audience. They came from every part of Sweden, especially from the provinces of Småland, northern Skåne, Halland, Vastergotland and Varmland. These provinces were located in southern and western Sweden and at that time the poorest agricultural areas. The heavy emigration between 1860 and 1890 can best be understood in terms of this fundamental desire to get a home and a plot of land of one's own.[21]

The majority of the immigrants who arrived before 1890 settled in the Middle West because they were mostly farmers. Another, and undoubtedly the most important, reason was that the new wave of immigration coincided with the opening of those lands to settlers under the Homestead Act, and they were swept along in the general westward movement.

In general, the Swedes tended to settle in areas between the 40th and 48th parallel, or roughly in areas with the same climate as their homeland. It was the climate more than any other factor which kept them from settling in the South. They generally acquired land by buying it from private owners, by preemption or under the Homestead laws. Some settled on railroad land or on the holdings of all sorts of land companies. Hans Mattson was employed as an agent for the Lake Superior and Mississippi Railroad Company and was instrumental in getting Swedes to settle in Minnesota.[23]

The aversion to the prairie was only gradually overcome by the Swedes. The level vastness of the prairie scared rather than charmed the eye of those Northern forest dwellers. It did not protect against the burning heat nor the driving blizzards, and it often lacked the indispensible drinking water and the necessary supply of timber for building and for fuel. By contrasting the poor, stony soil of their homeland with the fertility of the soil of the prairies, the Swedes learned to appreciate the wealth and economic advantages of the prairie farm, and they more than compensated for the other disadvantages.

In 1850 there were a little over 3,500 Swedish-born in the United States. Over thirty percent had settled in Illinois, largely through the efforts of the Hedstrom brothers. By 1860 the number had risen to almost 19,000 and about sixty-three percent lived in the Middle West. In addition to Illinois the states of Wisconsin, Minnesota and Iowa had large Swedish settlements. By 1870 the number had risen to over 97,000; by 1880 it had more than doubled that number; and by 1890 it had increased more than five times. The peak year of Swedish immigration was 1882 when there were 64,607 new arrivals. The next highest number, 54,698, arrived in 1888. It is estimated that between 1870 and 1900 over 400,000 Swedes arrived in the United States. By 1905 the Swedish-born made up 12.5 percent, or 126,223, of the population of Minnesota and were the largest foreign-born group in the state. Official statistics indicate that an additional 289,000 came to America from 1900 to 1913.[23]

The causes for this exodus from Sweden are varied, but the underlying common denominator was the desire for material betterment. A succession of crop failures in southern Sweden during the 1860s made thousands see that there was no choice except starvation or emigration. The availability of millions of acres of virgin land in the Middle West of the United States that after 1862 could be procured by cultivation became a choice topic of conservation among the land-hungry Swedes. Furthermore, wages in the United States were much higher than they were in Sweden. Peasant girls by 1870 had discovered that domestic service in America was both profitable and pleasant.

The subtle influence of the "American letters" gained momentum as more and more immigrants settled and became successful. In letters to their relatives and friends at home prepaid tickets or the price of the ticket were often enclosed. This practice became so common that it may be listed as a special factor in emigration. It has been estimated that about fifty percent of the Scandinavians arrived by prepaid passage tickets secured by relatives in the United States.[24]

During the decade of the 1880s the first noticeable evidences of the changing character of the immigrants became apparent. One difference was that single individuals rather than family groups made up the bulk of the emigration. A second difference was that skilled workers of various kinds began arriving. An increasing number of young males and females with more urban and industrialized backgrounds joined the ranks and tended to settle in the more industrialized eastern states of New York, Massachusetts, Rhode Island and Connecticut. The rapid industrialization which characterized the 1870s and 1880s created a labor shortage in the United States. The natural aptitude of the Swedes for handicrafts encouraged their becoming an important feature of the industrial development of America. The Swedes readily served as machinists, electricians, iron and steel workers, painters and carpenters. In fact, about half of the Swedes who worked in industry in 1900 were strongly represented in occupations dealing with wood and iron.

While the majority of the men tended to be employed in three major industrial branches — iron, building construction, and lumber — a surprisingly large number of them were employed in the tailoring profession. Among the women in 1900 no less than fifty-seven percent were employed as domestics and about sixteen percent were engaged as laundry workers. A smaller percentage were seamstresses and dressmakers.[26]

During the period from 1901 to 1910 the immigrants of the industrial and craftsman class nearly equalled in number those of the agricultural class. but in later years generally exceeded them. The great industrial and commercial centers of the states of New York, New Jersey, Ohio and Illinois, especially Chicago, have since 1900 become the homes of Swedish newcomers in a far higher degree than the old agricultural districts of the Middle West. The proportion of Swedish-born among the population of New York City has always been relatively small, yet New York City represents the greatest Swedish element in any city in the United States except Chicago. The Swedish population of New England has been like the population as a whole, concentrated in cities and industrial areas. Bridgeport, Bristol, Hartford and New Britain in Connecticut; as well as Providence, R.I.

and Worcester, MA all have had fairly large Swedish populations. Jamestown, New York has also been a center of Swedish population. In recent censuses California has shown an increase in the number of Swedish-born, but this is the result of the general internal migration rather than a renewed immigration from Sweden.

In 1900 there were about 575,000 Swedish-born in the United States, and this number represented 5.5 percent of the total foreign-born population. By the next census (1910), although the number of Swedish-born had risen to its peak of 665,000, they represented only 4.9 percent of the foreign-born because the immigration from Southern and Eastern Europe was making itself felt.[27]

During the period from 1910 to 1930 there was a decrease in the number of Swedish-born in the United States although the number of Swedish stock continued to increase through natural means. Population statistics have shown that families of Swedish origin did have as many children as other nationals in the same area, but that second generations had fewer children than did their immigrant parents. This may partly be explained that as many children of the Swedish farmers and workers received a college education and became doctors, lawyers, teachers and ministers, they tended to settle in urban areas where large families are economically undesirable.[28]

The census of 1930 showed that of the 595,000 Swedish-born listed, fifty-two percent had come from Sweden in 1900 or earlier, and that 22.4 percent came between 1901 and 1910. In 1890 only 31.8 percent of the Swedish-born lived in cities having a population of 25,000 or over, but by 1930 we learn that 68.5 percent of the Swedish population lived in urban areas. A remaining 14.9 percent lived in rural nonfarm areas and 16.6 percent in rural farm areas. According to these figures, the Swedish-born were fairly in accord with the national norms.[29]

Immigration from Sweden dropped to a few thousand annually during World War I; in 1918 the figure went as low as 2,298. There was a slight revival in the immediate post-war period due to an economic boom in the United States and a depression in Sweden so that the number of immigrants to arrive was 18,310. After the quota law went into effect in the 1920s and during the Great Depression of the 1930s the number of immigrants was negligible. In fact, the number of Swedes returning to Sweden exceeded the number of arrivals. In 1931 the number who returned to Sweden was 4,810 compared with 919 who emigrated. During the pre-World War II years over 20 percent of the emigrants returned to Sweden, for Sweden enjoyed full employment with increasingly improved wages and social security benefits; thereby explaining why the immigrant quota was not filled during those years.[30]

A total of 10,924 Swedes emigrated to the United States during the 1940s most of them arriving after the end of World War II. During the 1950s only three-fourths of their quota was used or approximately 23,500 arrivals, and in the 1960s and 1970s the annual average was about 1,700. However, in 1971 the number who returned, 1,860, exceeded the number who emigrated. This is not surprising for in a Gallup poll taken in 1948, next to the Americans, the Swedes were the least eager of any nationality to leave their own

country. As long as that attitude persists we will be able to write a finis to the modern period of Swedish immigration to the New World.[31]

TABLE I

Swedish born residents in the United States
1850-1940

	1850	1860	1870	1880	1890
U.S.	**3,559**	**18,625**	**97,332**	**194,337**	**478,041**
N. E.	350	855	2,031	8,805	35,821
Mid. At.	920	2,214	8,342	20,361	51,935
E. N. Cent.	1,298	7,855	37,616	64,272	141,291
W. N. Cent.	272	5,074	41,771	84,457	194,580
So. At.	162	244	330	825	1,797
E. S. Cent.	93	251	1,536	767	1,115
W. S. Cent.	298	371	857	1,774	3,605
Mt.	2	267	2,541	7,236	22,928
Pacific	164	1,494	2,308	5,840	24,969

	1900	1910	1920	1930	1940*
U.S.	**582,014**	**665,207**	**625,585**	**595,250**	**445,070**
N. E.	59,415	70,777	67,286	66,023	50,791
Mid. At.	74,175	87,719	83,547	91,045	69,844
E. N. Cent.	170,923	178,140	165,388	165,785	120,357
W. N. Cent.	207,946	213,531	187,629	147,988	105,432
So. At.	2,131	2,984	4,418	4,940	5,060
E. S. Cent.	1,350	1,598	1,514	1,246	942
W. S. Cent.	5,684	6,463	6,320	5,534	4,094
Mt.	28,549	35,485	32,232	25,839	18,160
Pacific	31,841	68,510	77,251	86,850	70,390

Sources: Census Reports 1860-1930, as quoted on page 390 in Helge Nelson's *The Swedes and the Swedish Settlements in North America*, (Lund, 1943).

*Table 36, p. 88, Vol. III, population, Sixteenth Census (1940)

The Americanization of the Immigrant

Ethnic Characteristics

The Swedes who immigrated to the United States in the nineteenth and twentieth centuries assimilated into the mainstream of American life with a minimum of difficulty. They showed an unusual adaptability to their new environment. Once the adaptation was made, they were loyal to the land that adopted them for they associated their new freedoms with a sense of responsibility. As a group they have been less nationalistic than most other immigrant groups. For that reason, the Swedish immigrants entered fully into the American society in all areas; in business and industry, in politics and government service, in education and the professions, and in the arts, and they did this in an amazingly short time.

On the whole the Swedish immigrants tended to be conservative individuals, yet they were also progressive and independent of thought. They approached all new ideas with caution, even though they were willing to try some new things and new ways. They respected tradition and so they questioned new ideas, yet on the other hand, they wanted to learn as much as possible about all the new scientific discoveries which began to appear after the 1880s. Like the New England Yankees of an earlier day, they were extremely practical in their approach to life. They were, however, always willing to find a better way provided they could be shown that a new method or idea was better than the *status quo*.

In politics they tended to be independent individualists rather than loyal party members. While they did not identify with a single party, the voters of Swedish origin tended to follow the tenets of the Republican Party. Yet in the farm states of the Upper Midwest they voted in large numbers for the Farmer-Labor candidates. Voting results have shown, however, that the Swedes did not vote in ethnic blocs, but tended to vote most frequently for the candidate or the issue rather than for the party.

The Swedes were supposed to be devoid of humor when, in fact, their humor was more like that of the British than the boisterous humor of the frontier. Their humor was quiet, dry and reserved, more mental than physical. Theirs was the humor of the understatement. Because of their innate shyness and reserve, the Swedes were accused of an aloofness and stubbornness when in reality they were "slow to heat up, but very hot when they do get warm."

The physically and mentally weak and unfit were not apt to make the expensive, tiring and enervating long sea voyage to America. Here, the natural selection of who became an immigrant was at work. The Swedish immigrants, for the most part, were ambitious; otherwise, they would not have made the sacrifices which the emigration from the *Hemlandet* entailed. Because of these sacrifices they had a sense of responsibility to themselves, their families and their jobs. While they were willing to work for others in order to learn the ways of their new country, their goal was always to become their own boss. The early emigration from Sweden was a movement of the land hungry. They were

to some extent overwhelmed by the richness of the prairie soil, but some learned to adapt to the demands of the frontier agriculture. Because of the physical size and strength of many of the early pioneers who worked the farms and forests of the Northwest, the "big Swede" became an American legend. Although Paul Bunyan, the legendary hero of the American lumberjacks, was not Swedish, the physical feats of many of these early Swedish immigrants were attributed to him or his fellow workers.

The Swedes were subjected, as were all immigrant groups, to the ridicule of the "assimilated" Americans, those who had arrived as immigrants in the years before. The Swedish immigrants, especially those who settled on the farms of the Midwest or worked as laborers in the mills of the East, were often called "dumb Swedes" or "squareheads." Because of their physical sturdiness they were sometimes slow to react and because they did not always understand the English language, they appeared to be simple minded or naive. Those who were called the "dumb Swedes" because they did not know how to kill time on the job frequently were promoted to the jobs of foremen. The average Swede had a degree of honesty, and typical Swedish workers were not happy leaning on a shovel. They did not object to hard work if it brought them proper rewards. When working for someone else, they were inclined to do more than the job called for. In that sense they were naive, but conscientious. While they may have been called "dumb," the records of their children in the public schools and colleges show quite the opposite.

Only a small number of the immigrants who came to America had university training in Sweden, but they played an important role in transporting Swedish cultural achievements to the United States and in the establishment of Swedish American educational institutions. Most of these institutions were founded for the training of pastors for the ministry in the many different denominations supported by the Swedish immigrants. Many of the educational institutions, such as Augustana in Illinois, Gustavus Adolphus in Minnesota, Uppsala in New Jersey and Bethany in Kansas, served as a medium whereby the young immigrants and the second and third generations were introduced to Swedish scholarly, scientific and artistic traditions. Many researchers and scientists who later served in major universities with distinction either began their teaching careers at Swedish American colleges or had been there as students.

The availability of many other colleges and universities provided the educational opportunities which had been reserved for only a select few in Sweden. The Swedes who had a high regard for literacy and education readily took advantage of all these opportunities and used them to the fullest. Parents would go to great lengths to see that their children were educated and their sacrifices were usually amply rewarded. As a result, the Americanization process was speeded up and the use of the Swedish language in the homes declined.

From the 1880s to the 1930s the use of Swedish as a means of communication among the newly arrived and the second generation was an important cultural issue. To many it was the language of memories and a bond with the *Hemlandet*. It was a means of preserving their identity as an ethnic group, and it was the language of their religion.

However, as the children were educated in the English language public schools, the use of Swedish in the home declined. During the early years of the twentieth century, and especially during World War I, the "Americanization" process worked against the continued use of the Swedish language.

In the churches the language question continued to be a major issue, but by the 1920s the use of English took a more prominent role in the life of the churches. By the end of that decade the transition to English was almost complete. Sunday school classes and confirmation classes had been taught in Swedish as a means of preserving the Swedish heritage. Many congregations continued, however, to have occasional services in the Swedish language until the 1940s.

Toward the end of the nineteenth century when tradesmen and other workers joined the ranks of the immigrants in increasing numbers, they went into the building trades in large numbers in Chicago and elsewhere. In many instances the entire process of erecting a building was in Swedish hands, from the designing of the building to the last finishing touches. Many found work not only in the building trades but also in the machine shops, the metal industries, and in the clothing industries. Swedes became prominent in both the automobile and airplane industries. The number of inventions and patents awarded to the first and second generation Swedes is truly impressive.

In Sweden many women would have been too proud to do housework for others, but in America they felt more independent and saw housework or cooking as an opportunity to learn the English language and American customs rather than a lifetime career. Their proverbial sense of cleanliness has become part of the American immigrant folklore. While Swedish cooking has not achieved the culinary distinction which other ethnic cooking has achieved, the abundance and variety of dishes in the Swedish *smörgasbord* has entered the mainstream of American life.

Since most of the Swedish immigrants came from humble and poor surroundings, they had a respect for money. Most of them were thrifty because they did not like poverty, but they, for the most part, were not obsessed with wealth. They did, however, enjoy a comfortable living, and they were willing to spend money on those material goods which would make life more enjoyable. They liked to live in tidy houses in nice neighborhoods. They enjoyed good food and liked to entertain friends with a drink or, at least, a cup of coffee.

The Swedish immigrants were not without their shortcomings. Sometimes their ambition became tinged with envy, especially toward the personal success of other Swedes whom they might have known in the Old Country. This resentment was not apt to be felt toward someone they did not know, but if a former neighbor built a better house, bought a new car or finer clothes, or got a better job, they were inclined to feel an irrational resentment. Whether this was based on the class distinctions prevalent in Sweden or was more personal is hard to determine. Nevertheless, personal ambition was an important element in the Americanization process.

The Swedes, in general, have been peaceful and respectful of law and order. They have always had respect for persons in authority. Their rate of criminality is low and they have a sense of civic morality. Usually the Swedes did not get easily excited or become boisterous, except when they were under the influence of alcohol. The most frequent petty offense of which they have been guilty is drunkenness. This was a serious problem in Sweden in the nineteenth century. Consequently, many immigrants of that period favored temperance and were quite intolerant toward their fellow countrymen who were intemperate in their drinking.

A century after the crest of Swedish immigration occurred in the 1880s the percentage of the population who are Swedish-Americans is less than .5%. This is down from a high of 1.5% in 1910. Minnesota, the most Swedish of all states, had 13% of its population born in Sweden in 1910, but now only about 3% of its population have been born there. The state of Washington is the only other state with a Swedish-born population of more than 1%.

Notable Swedish-Born Americans

The number of Swedish-born who have become famous or influencial in the United States is hard to determine. A great deal depends on your definition of these terms and where you find your listing. In 1975 the *Reader's Digest* published the *Family Encyclopedia of American History* in preparation for the Bicentennial celebration the following year. This encyclopedia is a fairly comprehensive volume intended, as its title indicates, for family use by the layperson who is seeking basic information about our country's history.

Eight individuals born in Sweden are mentioned as major entries. Two were in the field of the arts, two were inventors of note, one was a Congressman, one was a labor radical, one was a scientist, and one was an economist and sociologist of international fame.

Jenny Lind (1820-1887) was known as the "Swedish nightingale" when she was promoted by P. T. Barnum during her famous American concert tour before the Civil War. She was a soprano whose voice enraptured audiences, critics and musicians everywhere. Tickets to her American concerts sold for $650 apiece and her successful American tour made her a wealthy woman.

Greta Garbo (1905-) retired at the height of her career in Hollywood at the age of thirty-six in 1941. She was acclaimed by the moviegoers and critics alike as "one of the most beautiful and mysterious of the silver screen's femmes fatales." She was an international star of both the silent and talking pictures who shunned the press and avoided publicity. She rarely was seen in public after her retirement. She is best remembered for her roles in *Flesh and the Devil* (1927), *Anna Christie* (1930), *Grand Hotel* (1930), *Camille* (1937) and *Ninotchka* (1939).

Ernst Alexanderson (1878-1975) was awarded during the 1930s and 1940s a new patent from the U.S. Patent Office every few weeks. In all he was the holder of over 300 patents, mostly in the field of broadcasting technology where he has been compared to Thomas Edison. He invented basic radio receivers. Moreover, he was credited with achieving the first home reception of TV in 1927 and inventing a color TV receiver in 1955. He worked for General Electric from the time he arrived in the United States in 1901 until his retirement in 1947.

John Ericsson (1803-1889) is noted for designing and building the world's first screw-propeller warship in 1844. His design replaced the exposed paddlewheel which was extremely vulnerable in battle. At the outbreak of the Civil War Ericsson was given the task of building the Union's first ironclad warship, the *Monitor*, which fought the Confederate's *Merrimack* to a standstill and changed the course of naval war. Before his death he began work on solar-powered engines.

Charles Augustus Lindbergh (1859-1924) was elected to Congress as a Republican in 1906. He identified himself with his party's progressive faction by opposing high taxes and favoring the income tax and low-interest rural credit. During World War I he was a staunch pacifist and was condemned as being disloyal. When he ran for governor of Minnesota in 1918, he was defeated. He was the father of the aviation hero of transatlantic fame.

Joe Hill (c. 1879-1915) was born Joseph Hillstrom. He came to the United States in 1902 and shortly thereafter joined the Industrial Workers of the World (IWW). He helped organize strikes among the California dock workers prior to World War I. As a songwriter he wrote a number of memorable labor ballads. Arrested in Utah on a murder charge in 1914, he was convicted and imprisoned largely on circumstantial evidence. After his execution he became a union martyr and the subject of a popular labor song.

Peter Kalm (1716-1779) was a student of the biologist Carolus Linnaeus and in 1748 he was sent to the American colonies to study the natural history and agriculture. His observations were published as *Travels into North America*. This was the first study of the botany of the region by a trained scientist.

Gunnar Myrdal (1898-) made a memorable study of the American blacks between 1938 and 1942. The two-volume study, *An American Dilemma: The Negro Problem and Modern Democracy*, published in 1944, has become a classic and was a significant influence on the Supreme Court's decision in *Brown v. Board of Education of Topeka* (1954), the landmark case on school desegregation.

Notable Native-Born Swedish Americans

Seven American-born descendents of Swedish immigrants were listed also as major entries although it is possible that others with Swedish ancestors may have been overlooked. One was the son of a famous father, two were Nobel Prize winners, one was an aide to a president, one was a famous poet and historian, one was a Supreme court justice and one has walked on the moon.

Charles Augustus Lindbergh (1902-1974) made the first solo nonstop transatlantic flight in 1927 in *The Spirit of St. Louis*. The story of this flight was published in his book called *We*. Lindbergh made a career of flying and writing. He also worked on the development of a mechanical heart in 1938 with Dr. Alexis Carrel. Prior to World War II he advocated noninvolvement, echoing his father's pacifist views in World War I; however, he did serve as a technical advisor and flew several missions in the South Pacific during the war. In 1953 he was awarded the Pulitzer Prize for his autobiography and a year later he was made a brigadier general in the Air Force Reserve.

Carl David Anderson (1905-) was awarded the Nobel Prize for physics in 1936 as codiscoverer of positron. His discovery of meson, a heavy electron, did much to advance the knowledge of atomic structure. A graduate of California Institute of Technology, he also became a professor of physics there in 1939.

Glen Theodore Seaborg (1912-) has been called one of the leading scientists of the twentieth century. A nuclear chemist, he worked on the development of the first atomic bomb. In 1951 he shared the Nobel Prize for chemistry. From 1958 to 1961 he was chancellor of the University of California at Berkeley and from 1961 to 1971 he was chairman of the Atomic Energy Commission.

John Adolphys Bernard Dahlgren (1809-1870) was an unofficial aide to Abraham Lincoln and helped in the defense of Washington as commander of the Washington navy yard. As an ordnance specialist he invented the 9-inch and 11-inch smooth-bore guns which bear his name. Appointed a rear admiral, he assisted in the Union capture of Savannah in 1863. After the war he served as chief of the naval ordnance bureau until his death.

Carl Sandburg (1878-1967) was an historian, social commentator, folklorist and poet. He published his best known poem, "Chicago," in 1914 and followed it with *Chicago Poems* (1916), *Cornhuskers* (1918), *Smoke and Steel* (1920) and *Slabs of the Sunburnt West* (1922). His six-volume biography of Abraham Lincoln was published between 1926 and 1939 and was awarded the Pulitzer Prize for history in 1940. He compiled two volumes of American lore and music and became an accomplished folksinger. His novel *Remembrance Rock* (1948) traced American history from Plymouth Rock to World War II. He received a second Pulitzer Prize in 1961 for his *Complete Poems*.

Earl Warren (1891-1974) became Chief Justice of the United States Supreme Court in 1953 and served for sixteen years. Prior to that he served three terms as Governor of California. His only political defeat occurred when he ran unsuccessfully for Vice President with Thomas E. Dewey on the 1948 Republican ticket. The "Warren Court" handed down opinions, many of which were written by the Chief Justice, that brought about major changes in American life, especially in civil rights, education, legislative appointments and police procedures. In 1963 he headed the commission which investigated the assassination of President John F. Kennedy. He retired from public life in 1969.

Edwin Eugene Aldrin, Jr. (1930-) graduated from West Point in 1951 third in his class, flew sixty-six missions as a combat pilot in the Korean War, and got a doctor of science degree at Massachusetts Institute of Technology in 1963 before joining the astronautical program. He was the second man to walk on the moon on July 20, 1969. Astronaut "Buzz" Aldrin described the epic Apollo XI flight "as a symbol of the insatiable curiosity of all mankind to explore the unknown."

NOTES

Chapter Two: The Swedish Migration To America

[1]Lars Ljungmark, *Swedish Exodus*. Carbondale: Southern Illinois University Press, 1979, p. 9.

[2]*Ibid.*, p. 10.

[3]*Ibid.*, pp. 11-12.

[4]Nils Hasselmo, *Swedish America: An Introduction*. New York: Swedish Information Service, 1976, p. 18.

[5]Adolph Benson and Naboth Hedin, eds. *Americans from Sweden*. Philadelphia: J.B. Lippincott Company, 1950, p. 21.

[6]*Ibid.*

[7]Benson and Hedin, *Swedes in America*. New Haven: Yale University Press, 1938, p. 7.

[8]*Ibid.*, p. 54.

[9]*Ibid.*, p. 55.

[10]Benson and Hedin, *Americans from Sweden*, p. 37.

[11]John S. Lindberg, *The Background of Swedish Immigration to the United States*.

[12]Allan Kastrup, *The Swedish Heritage in America*. St. Paul, MN: Swedish Council of America, 1975.

[13]*Ibid.* and Joseph S. Roucek, "Swedish Americans" in *One America*. New York: Prentice Hall, 1945.

[14]George M. Stephenson, *History of American Immigration*. Boston: Ginn and Company, 1926, p. 34.

[15]Florence E. Janson, *The Background of Swedish Immigration, 1840-1930*. Chicago: The University of Chicago Press, 1931, pp. 167-179. Also Ljungmark, *Swedish Exodus*, pp. 32-33.

[16]Stephenson, *History*, pp. 35-36.

[17]Ljungmark, *Swedish Exodus*, p. 33.

[18]Lindberg, *The Background*, p. 9.

[19]Carl Wittke, *We Who Built America*. New York: Prentice Hall, 1945, p. 265; and Lyungmark, *Swedish Exodus*, pp. 76-80.

[20]Hasselmo, *Swedish America*, p. 11.

[21]*Ibid.*, p. 13.

[22]Benson and Hedin, *Americans from Sweden*, p. 164.

[23]Helge Nelson, *The Swedes and the Swedish Settlements of North America*. Lund: Bloms, 1943, pp. 43-44.

[24]Benson and Hedin, *Americans from Sweden*, p. 159; Ljungmark, *Swedish Exodus*, p. 10f.

[25]Nelson, *The Swedes*, p. 67; Hasselmo, *Swedish America*, pp. 19-23.

[26]Ljungmark, *Swedish Exodus*, p. 96.

[27]Nelson, *The Swedes*, p. 45.

[28]Benson and Hedin, *Americans from Sweden*, p. 174.

[29]Nelson, *The Swedes*, pp. 49-50.

[30]Benson and Hedin, *Americans from Sweden*, p. 174; Ljungmark, *Swedish Exodus*, p. 13.

[31]*Ibid.*

CHAPTER THREE

THE SWEDES OF CONNECTICUT

Part One: Swedish Settlement in Connecticut

The period of Swedish immigration to Connecticut was rather late compared to some other immigrant waves. It did not start gaining momentum until the latter half of the nineteenth century. In fact, the 1850 Census indicated that only thirteen Swedes lived in this state. Before this census, there were only bits and pieces of information dealing with the Swedish settlement in Connecticut.

There are hints, although historical evidence is lacking, that the first Swede to settle in Connecticut was a Mr. Turnefeldt. He is said to have come to Wethersfield in 1790. Mr. Turnefeldt's Bible is the only link historians have with the man. Hence, tracing his background, or roots, is impossible. Impossible, too, is gaining additional information about a small group of Scandinavian basketmakers who are said to have settled in Hartford during the 1820s. Whether these people were even Swedish is a mystery.

The history of Lorentz August Berg can be outlined in a more precise way, and some historians insist that he was Connecticut's first Swede. His background in Sweden included training in pharmacy, and by 1826 he was in charge of the Court Pharmacy at Drottningholm Castle. After receiving warnings about carelessness on the job, Mr. Berg left his position. When he actually left Sweden is still a matter of conjecture, but by 1844 he was working in Portland, Connecticut. For a short time he also worked for the railroad in Cromwell. It was not long before Berg made contact with J. W. Williams, owner of a small drug store in Manchester. Here, Berg's knowledge of pharmacy and chemistry helped him discover a compound used in the production of soap. Berg's untimely death on March 13, 1849 ended what could have become a prosperous career. On his gravestone, which still stands in the Glastonbury Cemetery, a Swedish inscription reads:

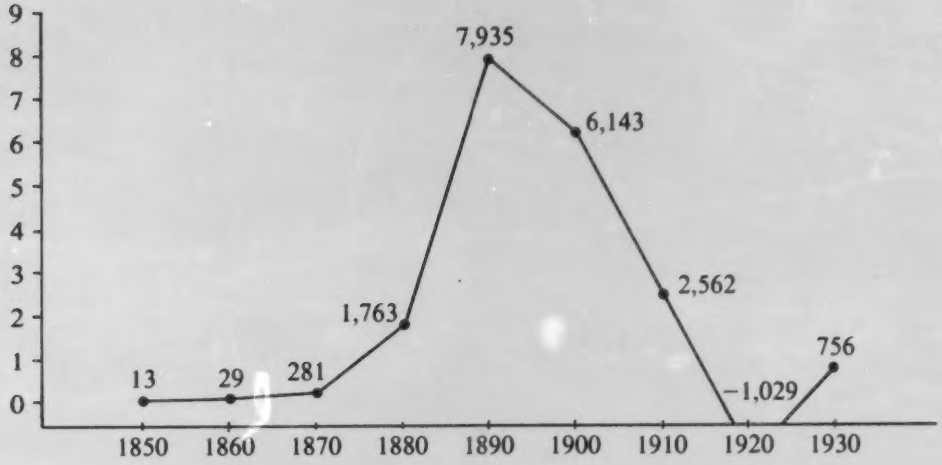
> Sorely tried in the storm of life
> Trusting in God he sought a foreign shore
> And found there fortunes with friendships
> Faithful unto death, also suffering fellow creatures,
> Whom he willingly assisted. But one thing more he found:
> The land of bliss. Be comforted, there the severed tie
> Will be again united.[1]

Thanks to information provided by the U.S. Census, we are able to chart the growth of the Swedish population in Connecticut. A couple of factors have to be kept in mind, however, when dealing with these statistics. The first is that statistics can provide only part of the answer to questions relating to ethnic studies. For example, a good number of

Figure II
Foreign-Born Swedes in Connecticut: 1850-1930 (Totals)

Year	Total Swedes
1850	13
1860	42
1870	323
1880	2,086
1890	10,021
1900	16,164
1910	18,726
1920	17,697
1930	18,453

Figure III
Foreign-Born Swedes in Connecticut: 1850-1930
(Increases by Decades)



Connecticut's early "Swedes" actually came from "Swedish" villages inside of Finland. On their entry papers into America, however, these people would have "Finnish" listed as their nationality. In Connecticut and nationally, these people have been labelled

"Finn-Swedes" to note their special circumstance. A good many Finn-Swedes can today be found in Branford, Voluntown, West Hartford, and other Connecticut towns and cities.

A second caution when trying to count the Swedes, or any ethnic group, is to be aware that intermarriages among different nationalities were and are common today. The French writer De Crevecoeur once called America a "melting pot" of nations. In some respects this is true. Without question, intermarriages have blurred our view of who "the Swedes" are. This is especially true as second and third and later generation "Swedes" move into the final quarter of the twentieth century.

The period between 1850 and 1930 serves to illustrate the peaks and valleys of Swedish immigration to Connecticut. Figure I lists the number of foreign-born Swedes residing within this state by decade. Figure II indicates the size of the increases of foreign-born Swedes in Connecticut.[2]

By 1930 the number of foreign-born Swedes, or "first-generation" Swedes, in Connecticut was 18,453. This figure represents 4.8 percent of the state's total foreign-born white population. Another 22,921 Swedish-Americans, who were descendants of Swedes or the product of mixed marriages, could be added to gain a clearer picture of the Swedish element in Connecticut. The total, therefore, would be 41,374 which, numerically, ranked the Swedes eighth in the state. Groups with higher totals included, from first to seventh: the Italians, Irish, Poles, Canadians, Germans, English, and Russians.

Immigration from Sweden has all but stopped since the 1930s. In fact, during the Great Depression more Scandinavians, a grouping which includes the Swedes, left America than entered. From 1931-1935, for example, only 1,309 Swedish immigrants came to America. Emigrating from our shores were 7,717 Swedes. In Connecticut, more Scandinavians also trickled out of the state than entered during this period. In the larger Scandinavian group, 599 emigrated from Connecticut while 147 immigrated. Though these numbers are small compared to the great influx of Swedes from 1880 to 1910, they do suggest a halt in the numerical climb of the Swedish population in Connecticut.[3]

Evidence of this decline in immigration can also be gained by taking a look at the number of first-generation Connecticut Swedes in 1970. Compared to the 18,453 figure of 1930, the 4,816 figure of 1970 is quite small. In fact, the 1970 foreign-born Swedish population is only about twenty-five percent of what it was in 1930. Coupled with this decline in the Swedish foreign-born population is a decline in second-generation Swedes in Connecticut. The 1970 Census reported that there were 18,611 second-generation Swedes living in this state. Combined, first- and second-generation Swedes totalled 23,427 in 1970. This marks a 17,947-person decline from the 1930 total of 41,374. The next chart will help summarize these statistics.[4]

Figure IV
The Swedes of Connecticut

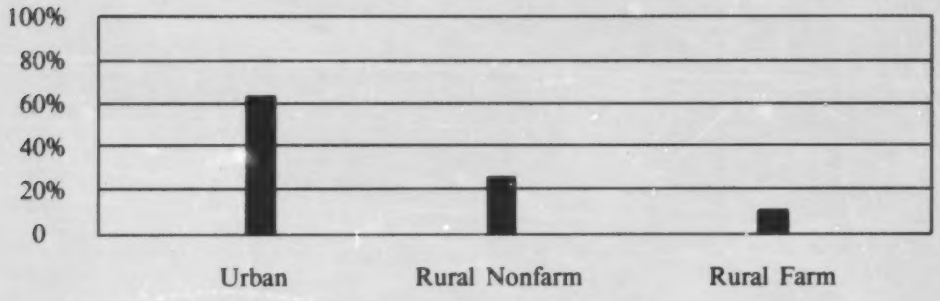
Year	First Generation	Second Generation*	Generations Combined
1930	18,453	22,921	41,374
1970	4,816	18,611	23,427
Decline	−13,637	−4,310	−17,947

(*includes mixed marriages)

It is important to remember that these statistics can tell only a part of the story of this or any immigrant group.

Swedish settlement in Connecticut followed a fairly regular pattern. Urban areas tended to attract greater numbers of Swedes than did suburban or rural locations. By 1940, for example, about forty percent of Connecticut's 14,532 foreign-born Swedes had settled in just five Connecticut cities: Hartford (ten percent), New Britain (9.3 percent), Bridgeport (8.8 percent), West Hartford (7.3 percent), and New Haven (4.9 percent). The following chart summarizes the settlement pattern of foreign-born Swedes in Connecticut:[5]

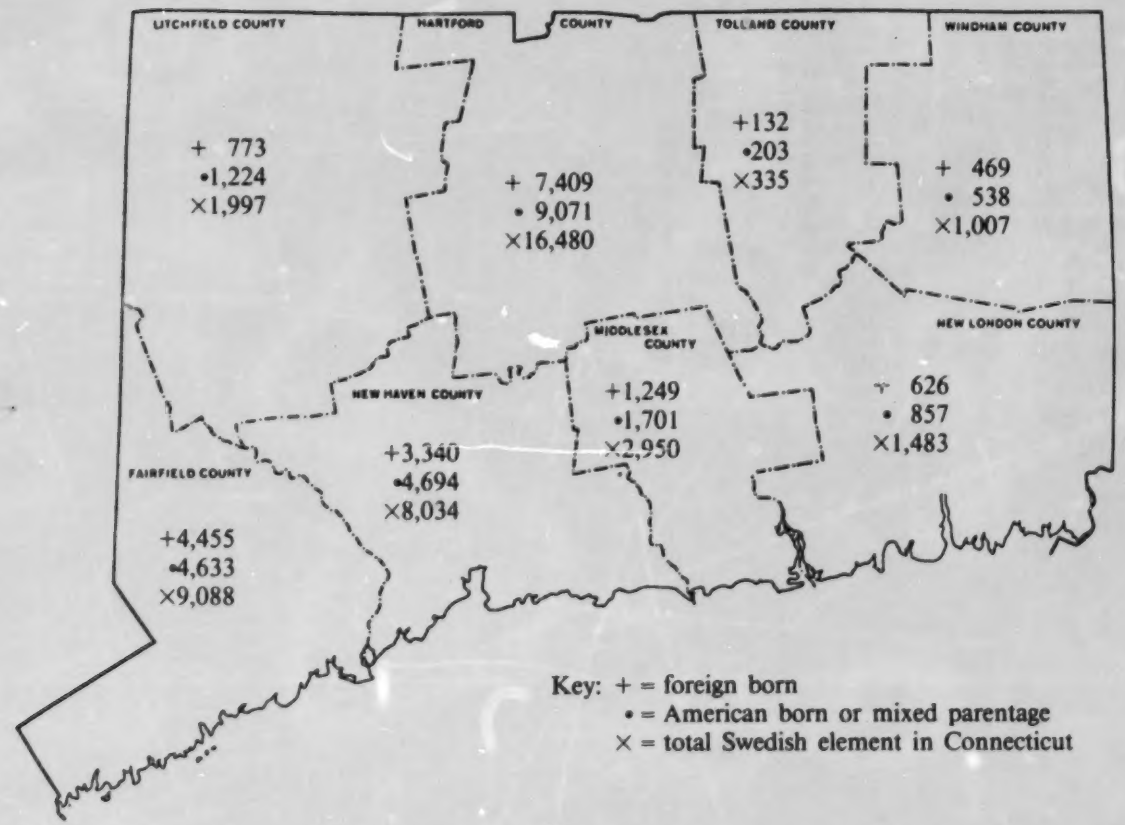
Figure V
Swedish Settlement in Connecticut: 1940



Over sixty percent of these Swedes settled in urban areas, while only a little over twenty-five percent settled in the rural nonfarm areas. Fewer than ten percent settled in rural farm districts. Compared to all foreign-born immigrants, the Swedes actually had a greater number opting for the rural nonfarm and rural farm areas. Still, the preference of the majority for the industrial centers is clearly illustrated.

The distribution of Swedes by county is another way of looking at where they tended to cluster. The 1930 Census supported the thesis that the urban, industrial districts

Figure VI
Connecticut Swedish Americans in 1930



tended to attract the greatest number of Swedes. For example, the three parts of the state that drew the greatest number of Swedes were Hartford, Fairfield, and New Haven Counties. Counting foreign born and native born combined, these three counties accounted for 33,602 of the state's 41,374 Swedes. To put these figures another way, just over eighty percent of all Swedes living in Connecticut in 1930 lived in one of these three counties.

Conversely, the three sections that gathered the fewest Swedish settlers included Tolland, Windham, and New London Counties. These counties, with a few exceptions, were predominantly rural and agricultural in the 1930s. Much of this land is still used for agricultural purposes. Combined, these counties accounted for only 2,825 of the state's Swedish population in 1930. This translates into less than seven percent of the total.[6]

Updating this information would offer few surprises or radical changes from the past. The traditional urban areas, and some substantial suburban areas, have still tended to attract and hold first- and second-generation Swedes. Out of Connecticut's 4,816 foreign-born Swedes, the following ten cities listed in Column I have more than 100 residents. In Column II, the top ten cities for second-generation Swedes are listed. Finally, Column III lists the top ten cities for foreign-born and second-generation Swedes combined.[7]

Column I: Connecticut's Foreign-Born Swedes: 1970	Column II Connecticut's Second-Generation Swedes: 1970
West Hartford (515)	West Hartford (985)
Greenwich (325)	New Britain (929)
Stamford (208)	Bridgeport (598)
Fairfield (207)	Fairfield (489)
Hartford (203)	Manchester (487)
New Britain (198)	Hartford (446)
Bridgeport (170)	Stamford (446)
New Haven (130)	Greenwich (444)
Manchester (128)	Bristol (413)
Hamden (122)	New Haven (388)

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Column III: Connecticut's "Swedish Element:" 1970

West Hartford (1,500)
New Britain (1,127)
Greenwich (769)
Bridgeport (768)
Fairfield (696)
Stamford (654)
Hartford (649)
Manchester (615)
New Haven (518)
Hamden (477)

One observation that can be made is that of the Connecticut cities having high densities of Swedes, all are located in one of the three counties noted in the 1930 Census as having a greater Swedish-American population.

As was outlined in the previous chapters, many of America's early Swedes came to America in search of land. Many were farmers by trade, and America's West provided the opportunities for them to further develop careers in agriculture. The later waves of Swedes coming to settle in the East and, more specifically, in Connecticut, were not as much concerned with pursuing a future in farming. By the late nineteenth century they had started to refine skills that would be useful in America's growing industrial and commercial centers. Hence, the story of Connecticut's Swedish immigration is not one that deals with the tillers of soil. Instead, it is one of coping with, adapting to, and shaping their new urban environment.

NOTES

Part One: Swedish Settlement in Connecticut

[1] Carl Ringius, "The Swedish People in Connecticut," *The Swedish Element in America*, Vol. I, Chicago: Swedish-American Biographical Society, Publishers, 1931, pp. 418-19.

[2] Based on the U.S. Census: 1930, The Federal Writers Project, John Johnson, Box 91, Folder 196:a, December 18, 1936.

[3] *Ibid.*

[4] Thomas Steahr, *Ethnic Atlas of Connecticut, 1970.* Hartford: American Revolution Bicentennial Commission of Connecticut, 1976, pp. 50-1, 106-7, 162-3, 177.

[5] Nathan L. Whetten, and Henry W. Riecken, Jr., *The Foreign-Born Population of Connecticut, 1940,* Bulletin 246, Storrs, CT: University of Connecticut Department of Sociology, 1943, pp. 33-34.

[6] Based on the U.S. Census: 1930.

[7] Steahr, *Ethnic Atlas*

Part Two: Why Did Swedish Immigrants Come to Connecticut?

A "disease" was caught by many Swedes in the nineteenth century, and it was called by many names. Some called it "American fever." To others it was known as "Emigration Fever." Whichever you prefer, the result was the same — a mass exodus from Sweden to the United States of America. As was discussed in earlier chapters, a "push-pull" situation existed in Sweden during the middle and latter parts of the nineteenth century. Forces such as a lagging economy, the draft, and social conditions which seemed unfair to many Swedes, "pushed" them from the shores of their homeland. Other forces, such as better economic opportunities, political and religious freedoms, and the belief in a better future, inspired many Swedes to come to America.

As early as 1854 S. Stenvall, an Assistant Pastor in Berga, Sweden, captured the feelings of emigrants and Swedish officials alike when he wrote:

> People are attacked as by some epidemic [American fever], and to try to dissuade them [from emigrating] is useless. They shy away and will not let any minister or public official talk to them about the matter. They are afraid they might be swerved from their decision and get mad if one refers to the subject.

Adolph B. Benson, a noted Connecticut author and Yale University professor, stated in his *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America,* that it was this fever that caused his father to return to Connecticut in 1892. In a story somewhat typical of many Swedish immigrants, Benson's father first travelled to America and later returned for his family. Mr. Benson recounted that his first great sorrow, at age six, was to see his father leave for America — alone. From 1889 to 1892 his father contemplated a permanent move to America and then,

> . . . the America-fever so-called gripped him like a vise, as never before, and when a letter from Connecticut, U.S.A., came requesting him to come back and receive his old job back again with the Berlin Iron Bridge Company, in East Berlin, Conn., he decided to sell out and emigrate for good. This was in 1892. And this time the whole family went along.[2]

The decision to emigrate did not come easily for the Swedish people. They recognized that America's streets were not "paved with gold," and that there was no substitute for hard work to achieve success. Recalling his travels to America in the mid-1850s and the wariness preceeding the voyage, one Swedish immigrant wrote:

> This journey had been decided upon and planned as long as ten or twelve years before and was in my thoughts every day; even in my dreams I saw this land so highly praised, where many an emigrant had gained fame and fortune, but many another had sunk into deepest misery; and there were many also who had returned with blighted hopes to their still loved land.[3]

Still the question remains — why emigrate to Connecticut? One of the most important reasons why the Swedish emigrant would select Connecticut, as was hinted at in the case of Mr. Benson, was because the industrial and commercial centers of the state could offer the emigrant a job. Many of the Swedish immigrants coming in the late nineteenth and early twentieth centuries already had some skills that could be used in industry. One Bridgeport resident recalled an often-told story in the following way:

> My father was mechanically inclined and on the other side [of the ocean] he had been working on machine work. When he came here he did the same thing. . . . [he] had for some time been in New Britain. Later he heard about Bridgeport; that was about the time of the World War [World War I] . . . then he came here [Bridgeport] with some of his friends and found work. . . . Since that time he has worked in the same shop and never went any place else for work.[4]

Most of Connecticut's larger cities could boast of at least a couple of factories either owned or operated by Swedes by the first quarter of the twentieth century. At times firms would recruit Swedes to work in American businesses. Sometimes, as was the case with Mr. Benson, these invitations would be personal and aimed at an individual already

The MIF Company

known to the firm. Other cases would involve groups of Swedes, who were believed in Connecticut to be diligent and reliable workers. Such was the case when a partner of the Cornwall, Patterson Manufacturing Company of Bridgeport sent for a group of forty to fifty Swedes to work in the plant.[5]

The now defunct Malleable Iron Fittings Company of Branford was another industrial enterprise which attracted skilled laborers of Scandinavian background to Connecticut. As a business which required skilled workmen, it offered an attractive setting for the Swedes and "Swede-Finns," many of whom still reside in the Branford area.

Of course Swedes did find employment in areas other than the major cities. Connecticut offered limited employment opportunities in small-scale farming, for example. The northeastern Connecticut towns of Woodstock, and to a lesser degree Thompson, offer many examples of Swedes who came seeking employment in agriculture. Swedes as early as 1871 can trace their humble beginnings in swampy cranberry bogs near Woodstock Hill. Later, other Swedes would join them in Woodstock. They first worked as laborers on the farms of others. But this type of employment would usually be temporary. The goal was to become a farm owner, and this dream was realized by many Swedes in Woodstock and surrounding towns. Perhaps the Swedes' greatest economic contribution was in dairy farming which, through hard work, long hours, and thrifty management, helped bring prosperity to the entire area.

Also important in attracting immigrants to this state were a number of stone quarries. Stonecutting required a great deal of skill, patience, and work. Some Swedish stonecutters ended up at Stoney Creek, a section of Branford, because of the quarries there. In fact, so many Swedes were attracted to the Stoney Creek Quarry that by 1880 an ethnic religious organization emerged. It was called the "Swedish Evangelical Gethsemane Society." By 1895 this society became the "Swedish Evangelical Gethsemane Church" of Stoney Creek.[6]

Another well-known quarry was located in Portland, Connecticut. Portland, at this time, was also called "the Brownstone Town" because of its brownstone quarries. In fact, Portland was named after the Isle of Portland in England which had long been known for its stone quarries. In many cases, work at the quarries was just one stop in the Swede's journey toward success. Often stories of the early Swedes begin, but don't end, at the quarries. One report from the 1930s recalled:

> Both mother and father came from Västergötland, Sweden. They first went to Portland, Connecticut, where father was employed in the stone quarry there. They later came to Bridgeport where he was foreman for the Bullard Manufacturing Company until his death.

In a similar vein, Martha Johnson of East Hampton recalled the saga of her husband's parents:

> They emigrated from Lonkoping, Sweden in the late 1880s and settled in Portland, Connecticut, where his father was employed in the Brownstone Quarry in Portland.

He later left the quarry and purchased a small farm and a house . . . in Haddam Neck where he farmed in a small way. . . . He also obtained a sawmill which he took from place to place and cut oak railroad ties.[8]

In addition to employment opportunities, other economic incentives contributed to the attractiveness of Connecticut. Outlined in the following letter are some of these incentives. It was written by a man who immigrated to America in 1887 from Stockholm. He mentions favorable working conditions, a healthy respect for working people, the use of credit, and the relatively high wages that businesses in Connecticut offered at the turn of the century, as reasons to emigrate from Sweden. The author, identified only as J. M. B. reports:

> . . . I ought to be competent to give some thoughts and impressions from my experiences and wish to say that for my own part I have found America better than Sweden and Germany in many respects. First and foremost, I, who have always been a poor workingman, have always been put at the same level with any man whomsoever, out traveling, in company, at political meetings, and other social occasions, and have been respected as a man, despite being of Swedish birth. I doubt whether a foreigner in Sweden would be as accepted there as I and other foreigners generally are here. Then come working conditions: . . . I wonder if someone who came to Sweden and could not even say yes or no in Swedish would get paid as well as another who could speak the language of the land? And it is claimed that they are mean to greenhorns. Sure, that is what the poor fellow himself believes, because he does not know what is going on. That the American sometimes makes fun of the foreigner's inability to understand things, you can hardly blame him for. And so we have business life. A foreigner, for example, has work, but still under limited economic circumstances, and sets up housekeeping. He may then buy all his furnishings without money if he wishes — yes, but he must pay dearly for it, it is said! But is it not worth a few per cent more to be able to pay as little as you wish per month or week?
>
> . . . Wages in America and Sweden, as well as how they stand in relation to the prices of goods, ought to have a chapter of their own. I will only mention a few things. In America: daily wages of $2.50 to $2.75, even $3.00. Cost of goods: a good hat $2.50 to $3.00, a pair of good shoes $4.50 to $5.00, a good suit of clothes $18, $20, $22, and $25, and so on. In Sweden: the daily wages the same amount in kroner. Cost of goods: a good hat, 6, 8, 10, and up to 12 kr., a pair of shoes 12, 16, 18, 20, and 22 kr. A suit of clothes 30, 40, 50 to 60 kr. Everything else in proportion. This little table alone seems to me sufficient to understand why people go to America and where the desire to emigrate has its origin. . . .[9]

Tied in closely with the economic reason for emigrating to Connecticut is the second major reason — personal contacts with Swedes already living here. Although the Swedes were among the least clannish of all immigrant groups, there was some comfort in

knowing that a relative or friend would be waiting for you at your destination to offer a helping hand. There would be difficulties to overcome, including the language barrier, finding housing and a job and, of course, fitting in socially with the Americans.

As Connecticut's Swedish population began to swell in the latter nineteenth century, a snowballing effect took hold which lasted a score of years. Relatives and friends were reunited as each encouraged others to join them in America. The story of Gustaf Emanuelson of New Haven, who emigrated in 1885 when he was nineteen years old, told of his decision to emigrate:

> My older brother came over to America five years before I did. He worked in a factory grinding knives and axes. He lived in Collinsville, Connecticut, and was making good money so he wrote and encouraged me to come over to America. I pictured America as a rich country with many opportunities for a young man.[11]

Another Swedish immigrant, Arthur Carlson of West Haven, told a similar story. He immigrated to America and settled in Connecticut in 1902 at the age of seventeen.

> When I was six years old a brother of mine came to America. He worked in New Haven as an iron molder. He wrote to us in Sweden and encouraged us to come to America. My parents were very favorable. . . . I also got the consent of the minister to come. . . . I had not formed much of a picture of America, except a country where I could make money and then come back to Sweden.[12]

Taking a look at Woodstock and Thompson in the rural northeastern corner of Connecticut, statistics can be used to show the impact that relatives and friends had on where the immigrants settled. In a 1942 study it was determined that family and friends,

Table VII:
Swedish Settlement in Woodstock

Reason	No. of Immigrants
Friends and relatives	21
Wanted to farm	13
Health	7
No special reason	6
Came with parents when young	4
Obtained work here	2
Called by the church	1
Wanted play room for children	1
Sought better living	1
Reason unknown	1

Table VIII:
Swedish Settlement in Thompson

Reason	No. of Immigrants
Friends and relatives	16
Better living	9
Called by the mill	8
Reason unknown	6
Obtained work here	3
No special reason	2
Wanted to farm	1
Called by the church	1

more than any other single factor, influenced the Swede's decision to settle in these Connecticut towns. Tables VII and VIII indicate other reasons for selecting Woodstock or Thompson.[13]

It is important to note that the snowballing effect also took place in these rural sectors of the state. In fact, in both Woodstock and Thompson, the Swedes were recruited by employers. It was no accident that the first three Swedes to come to Woodstock worked in the cranberry bog. The co-owner of this bog, Dr. George A. Brown, made a special trip to Castle Garden, the New York City immigrant processing center, in 1871 to locate and employ workers. The workers he selected were Swedish. One of these Swedes, Carl Anderson, stayed in Woodstock and prospered. Shortly thereafter, Mr. Anderson was writing to friends and relatives in his native Varnamo, Smaland, to do a little recruiting of his own. Another American, Dr. Bowen, arranged and paid for the transportation of a party of immigrants from Smaland in 1872. The men had exchanged four months of their labor in payment for their passage to America. By 1873 still another party of immigrants, this time numbering twenty-three, headed from Smaland to America. These immigrants would join with those already in Woodstock as many of them were the sweethearts of the laborers who came the previous year. The first essential element in the experience was that recruitment brought the first Swedes to Woodstock. The second element was that once the seed was planted, more Swedes flocked to this corner of the state.

A similar story could be told about the influx of Swedes to neighboring Thompson. The seed in this case was Mr. C. August Pearson who had moved to North Grosvenor Dale (Thompson) from Rhode Island in 1881. Gaining responsible employment at the Grosvenor Dale Company, he was able to hire future employees. Through Mr. Pearson's efforts, many Rhode Island Swedes soon found their way to this company, and to a new life in North Grosvenor Dale. Like Woodstock's Mr. Anderson, Mr. Pearson contacted

friends in Sweden who, in turn, contacted friends. The topic of discussion was, of course, the great opportunities available in North Grosvenor Dale. By the spring of 1882, a group of about a hundred Swedes entered town. The Grosvenor Dale Company footed the bill for transportation, and provided each family with a partially furnished tenement. In exchange, a small amount of money was deducted from the weekly paychecks of these new company employees.[14]

While many of these early Swedish immigrants viewed their passage to America as a "one-way" migration, substantial numbers left open the possibility of returning to Sweden. Some even viewed their venture more as a visit than as a search for a permanent home. Opportunities in Connecticut did knock at many Swedish doors, however. They adapted well socially too, which made the transition from "old" to "new" country easier. One pair of recent immigrants, Mr. and Mrs. Arne Gustafson of Manchester, recently outlined their reasons for coming to this state.

> (Mr.) My aunt and uncle visited Sweden in 1947 and they wanted us to come over for a visit or to stay. We decided in 1949 to come for a visit. We had papers to stay here for three years. After three years we went back to Sweden again and stayed there for only about three months, and then we decided to come back to Manchester. We sold everything we had over there, the house and everything. We came back over here in 1953. In the meantime I had bought this lot to build a house on for when we came back.
>
> There weren't any real economic incentives to come to America. One reason was that I was a soccer player. I played soccer in Sweden and the Swedes in Hartford wanted me to play for them. So I played for the Scania A. C. [Athletic Club]. This is one of the reasons why we liked it here. There were other reasons too. We just fell in love with this country. We've lived in Manchester since 1949.
>
> (Mrs.) There were a lot of Swedes in Manchester at that time, but of course many of them have died out. I think we're the youngest ones [first generation], and we're not getting any younger either.[15]

The Gustafson's mid-twentieth century experience in many ways reflected those of thousands of Swedish immigrants who travelled to Connecticut in the late nineteenth and early twentieth centuries. It is true that there were no pressures "pushing" them from their homeland. Still, there were similar motives for settling in this state. First, they had relatives already living here. Secondly, there were social organizations to help them adapt and fit into their new environment. Thirdly, there were already a good number of Swedish-Americans living in the city. Hence, family, friends, and the company of people with a similar background were ingredients in this decision to make Connecticut their home.

A third reason why Connecticut was an attractive place for Swedes to settle was its location. Being close to major port cities, including Boston and New York, put the

Swedish immigrants within a day's journey of any town or city in this state. It was not uncommon for the Swedish immigrant, after being processed at Castle Garden or later at Ellis Island, to meet with relatives or friends in Connecticut railroad stations. The train stations in Bridgeport and New Haven were two of the most popular "first stops." Often, the immigrant would continue on from these points to other in-state locations.

Of course many of the new arrivals were poor, and couldn't afford to waste what precious little money they had on "first class" travel accommodations. Adolph Benson described his journey to New Britain in 1892.

> Our long emigrant journey was by team to Osby; by train to Malmo; by steamer-ferry — the first steamboat I had ever seen — to Copenhagen; by a bigger steamship to Hull in England; by rail across England to Liverpool; by the White Star Liner "Teutonic" (10,000 tons) to New York; by some filthy freighter, apparently — for we had to lie on a heap of dirty rags to rest — to New Haven; and from there by rail to New Britain, Connecticut, where we were to stay with Aunt Johanna and family until we got settled.[16]

In a way, the Bensons were fortunate to have come to America in 1892. Ellis Island had just replaced the outdated Castle Garden as the processing center for new arrivals to America. In an interview that Mr. Benson gave in the 1930s, he commented favorably on his treatment at Ellis Island. It was the remainder of his voyage in this country which was unpleasant. This American family's saga began with a trip from New York City to New Haven on "some filthy freighter." Next, as Benson noted, "... we went on the train to Berlin, Connecticut, (where) they shoved us around as though we were cattle and with no personal feelings at all."[17]

Connecticut's location and job opportunities helped attract a good number of the Swedish immigrants who had no set destination in mind also. The case of Mr. Donald Ek, who came to America in 1927 serves to illustrate this point. Coming in search of adventure and profit, Mr. Ek soon discovered that opportunity did not always jump in the path of the new arrivals. His disillusionment caused him to leave Boston and move to Vermont. He had an uncle living there, and the marbleworks was always ready to hire and able-bodied worker. He recalled,

> I worked there [the Vermont marbleworks] only three months when I got restless again. I wanted to go to sea. Then I thought I would try to get a job on the railroad and work my way across the country. . . . [I was told] that the best bet was to go to Boston or New Haven. I went back and told my uncle I wanted to go to New Haven. I didn't want to go to Boston because I had been there and I did not like it. . . . That was in 1927.[18]

After this, Mr. Ek worked at the Shelton Looms. When the Shelton Looms took over Salts Textiles of Bridgeport, he was sent to Bridgeport to take charge of the looms. He had become familiar with the machinery and learned how to repair it. Bridgeport then became his permanent home.

Not all of these impulsive types of moves to Connecticut were successful, however. Hilda Sandbergh, who immigrated to America in 1905, told of her reasons for moving from New York City to New Haven. Quite simply, she noted that her "lazy" husband made the decision. "One day he read an ad in the paper for a painter. Instead of answering the ad, he made me move right down to New Haven. He did not get the job. . . ." Employment did come, sporadically, for Mr. Sandbergh. In both the Ek and Sandbergh cases, Connecticut attracted Swedes from other states. In part, they came for adventure; in part, for profit; and, in part, they came just because of this state's location.[19]

NOTES: Unit Three, Part Two
Why Did Swedish Immigrants Come to Connecticut?

[1] E. W. Olson, translation and introduction, "Early Letters to Erland Carlsson," *Augustana Historical Society Publications*, Vol. V, Rock Island, Ill.: Augustana Historical Society, 1935, p. 113.

[2] Adolph Benson, *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America*, Chicago: Swedish Pioneer Historical Society, 1961, p. 12.

[3] Johan Edvard Lilljeholm, *Pioneering Adventures of Johan Edvard Lilljeholm in America, 1846-1850*, translated by Arthur Wald, Rock Island, Ill.: Augustana Historical Society, 1962, p. 1.

[4] Based on an interview conducted by Vincent Frazzetta, "Mrs. S," Federal Writers Project, Box 26, Folder 109:22, February 4, 1941, The University of Connecticut Archives, Storrs, Ct.

[5] Based on research conducted by William Smallwood, Federal Writers Project, Box 26, Folder 109:22, April 3, 1940, The University of Connecticut Archives, Storrs, Ct.

[6] Ingeborg Hallden, *Tabor: 1888-1978* (pamphlet), unpublished history of the Tabor Lutheran Church of Branford, Ct.

[7] Based on an interview conducted by William J. Smallwood, "Miss Alice Hiller," Federal Writers Project, Box 26, Folder 109:22, December 14, 1939, The University of Connecticut Archives, Storrs, Ct.

[8] Letter from Martha Johnson to David E. O'Connor, on August 2, 1982.

[9] H. Arnold Barton, *Letters from the Promised Land: Swedes in America, 1840-1914*, Minneapolis: University of Minnesota Press, 1975, pp. 280-81.

[10] Carl G. Berg, *The Swedish Settlement in Northeastern Connecticut*, M. A. Thesis, Clark University, 1942, pp. 71-7, 110-14.

[11] Based on an interview conducted by Mary Bishop, "Gustaf Emanuelson," Federal Writers Project, Box 91, Folder 196:3, June 28, 1938, The University of Connecticut Archives, Storrs, Ct.

[12] Based on an interview conducted by Mary Bishop, "Arthur Carlson," Federal Writers Project, Box 91, Folder 196:3, April 29, 1938, The University Connecticut Archives, Storrs, Ct.

[13] Carl G. Berg, *The Swedish Settlement in Northeastern Connecticut*, p. 84.

[14] *Ibid.*, pp. 74-7

[15] This information on immigration was contributed by Mr. and Mrs. Arne Gustafson, in an interview with David E. O'Connor, on July 14, 1982.

[16] Adolph Benson, *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America*, pp. 46-7.

[17] Based on an interview conducted by Mary Bishop, "Adolph Benson," Federal Writers Project, Box 91, Folder 196:3, February 3, 1938, The University of Connecticut Archives, Storrs, Ct.

[18] Based on an interview conducted by George A. Fisher, "Donald Ek," Federal Writers Project, Box 26, Folder 109:22, September 22, 1939, The University of Connecticut Archives, Storrs, Ct.

[19] Based on an interview conducted by Mary Bishop, "Hilda Sandbergh," Federal Writers Project, Box 91, Folder 196:3, June 16, 1938, The University of Connecticut Archives, Storrs, Ct.

Part Three: Economic Contributions of the Swedes

Of the three primary forces that attracted Swedes to Connecticut — economic opportunity, social contacts with family and friends, and geographic location — perhaps the key motive which encouraged them to stay in Connecticut was economic opportunity. Connecticut's cities provided many jobs for the Swedes. The dominant type of occupation for these immigrants was in the field of industry — especially industries that required special mechanical skills. Some Swedes also became unskilled manual laborers, worked as clerks in stores, or opened small businesses of their own. The Swedish women found work as domestics, doing housework or tending children. Only a small group of the early Swedes had sufficient education or desire to join the professional class of doctors, lawyers, and the like.

Industrial work was very difficult during the later nineteenth and early twentieth century. Mass production techniques and the assembly line were already changing working conditions in America. To the Swedes, labor which required thought and skill was viewed far more favorably than labor which required neither. Speaking with a great deal of pride, Charles J. Johnson, who came to America in 1889, remembered working at Hincks and Johnson of Bridgeport. He reported:

> There was no division of labor in the shop. Each worker built a wheel from the bottom up. I think we got in each other's way because of this but there was never any worry about that.
>
> The only machines we had were a band saw, circular saw and boring machine. We used to do everything else by hand and by what we would consider primitive [methods] today. There were six of us [who] worked for this contractor. As I said we built the whole wheel from start to finish.[1]

This company rejected the new assembly line techniques of production. It produced carriages. As the firm moved into the twentieth century, however, it fell victim to two foes. First, the automobile made the carriages obsolete things of the past. Secondly, the assembly line method of production allowed cars to be made cheaper and more efficiently. In a way, this story represents the end of one way of life, and the beginning of a new one.

Mr. Pederson, a New Britain Swede born in 1883, reinforced this Swedish preference for work in small shops. He asserted,

> I think all Swedes prefer to work in smaller shops. The reason is that they are better recognized for their work. Working in a big shop doesn't offer any advantage because the employer's main interest is the rate of production rather than first quality work. . . . In a small shop the Swedish boss narrows the individual abilities of each and every employee, and when a raise is due, because of good work, you stand in good chance of getting it. . . . Yes, every Swede is proud of his workmanship.[2]

Industrial work did assist many of Connecticut's Swedes, even if it did mean working on an assembly line. Many first-generation Swedes, especially, worked diligently "on the line," but privately hoped for their children to do better than they were able to do. One Bridgeport minister observed that "The Swede thinks his children should try to get above actual work in shops, but likes his children to have some connection with the shop."[3] They would accomplish this goal by attending school — even college — and prepare for white-collar positions in engineering and accounting. Interestingly enough, the Swedes viewed skilled craftsman and engineering positions as superior to professional positions in law or medicine.

In addition to the diligence and competence of the Swedish laborers, may contributed to the prosperity of their companies and to Connecticut, through their talents in the area of inventing. Both Waldemar E. Anderson and Albert Ferdinand Lindstrom, educated at Yale and Wesleyan respectively, made breakthroughs in incandescent lamps for the Westinghouse Company in the 1920s and 1930s. The Sundstrand brothers, Gustaf and Oscar, developed a new type of adding machine for the Underwood Elliot Fisher Company of Hartford and Bridgeport in the 1910s and 1920s.

Axel H. Nilson, "the grand old man" of Bridgeport furthered the development of automatic machines in his A. H. Nilson & Son Company (1892) and later in the Nilson Automatic Machine Company (1896). Inventions by Albert England and his son were instrumental in refining the production of drill chucks for the Jacobs Manufacturing Company of Hartford. As a result of this breakthrough, Jacobs, by the mid-1930s, was able to expand from twelve to 175 employees and became the largest manufacturer of these products in the nation. Gottfrid Peterson's work in the Arrow Electric Company, and later in his own firm, earned him fifty letters of patent for electrical devices he invented. Oscar Mossberg of New Haven, another inventor, contributed to the manufacture of guns in Connecticut. Charles G. Johnson was responsible for inventing equipment used in the automotive and aeronautical industries. He was particularly concerned with developing "improved measuring and gaging devices for determining the accuracy of screw threads." This became the major task of Johnsons Gage Works in Hartford which opened in 1921. Bengt M. W. Hanson, perhaps the best known of Connecticut's Swedish inventors, will be presented in the case histories section.[4]

Without question, the most famous Swede to gain financial support in Connecticut for his inventions was John Ericsson. John Ericsson was a key figure in creating an iron-clad ship called the "Monitor." This ship was used effectively by the Union forces during the American Civil War. The construction of the "Monitor" took on added importance after the Confederate's iron-clad, the "Merrimack," inflicted heavy losses on the North's navy. Connecticut industrialists, Cornelius S. Bushnell of New Haven, and N. D. Sperry, financed the construction of the Monitor, after Ericsson's design had been dismissed elsewhere. In Bridgeport, Connecticut, for example, this design was nicknamed a "cheesebox on a raft." As history reveals, it is fortunate for the Union that they had this "cheesebox."

From all that has been said you might conclude that Swedes were born to work in factories. This, of course, is not true. Even the Swedes who lived in the cities were not necessarily employed in industry. A sampling of fifty Swedish workers from different neighborhoods in Bridgeport, for example, revealed the following occupational breakdown (see Figure IX).[5]

New Haven's Harry Selmquist, who entered America at the age of nineteen in 1926, explained that even as late as the 1920s there were still Swedes who strenuously objected to industrial work. Hence, both Mr. and Mrs. Selmquist took jobs away from the hustle of the factory. As Mr. Selmquist remembered,

> My first job was helping my brother paint a whole house, inside and out. I worked for my brother for a month, then I got a job in Sargent's factory [New Haven]. I did not like the work because I had been used to working outside on a farm. The noise and the heat were terrible for me. I did not stay at Sargent's very long.[6]

Mr. Selmquist became a butler in New Haven. Mrs. Selmquist became a cook.

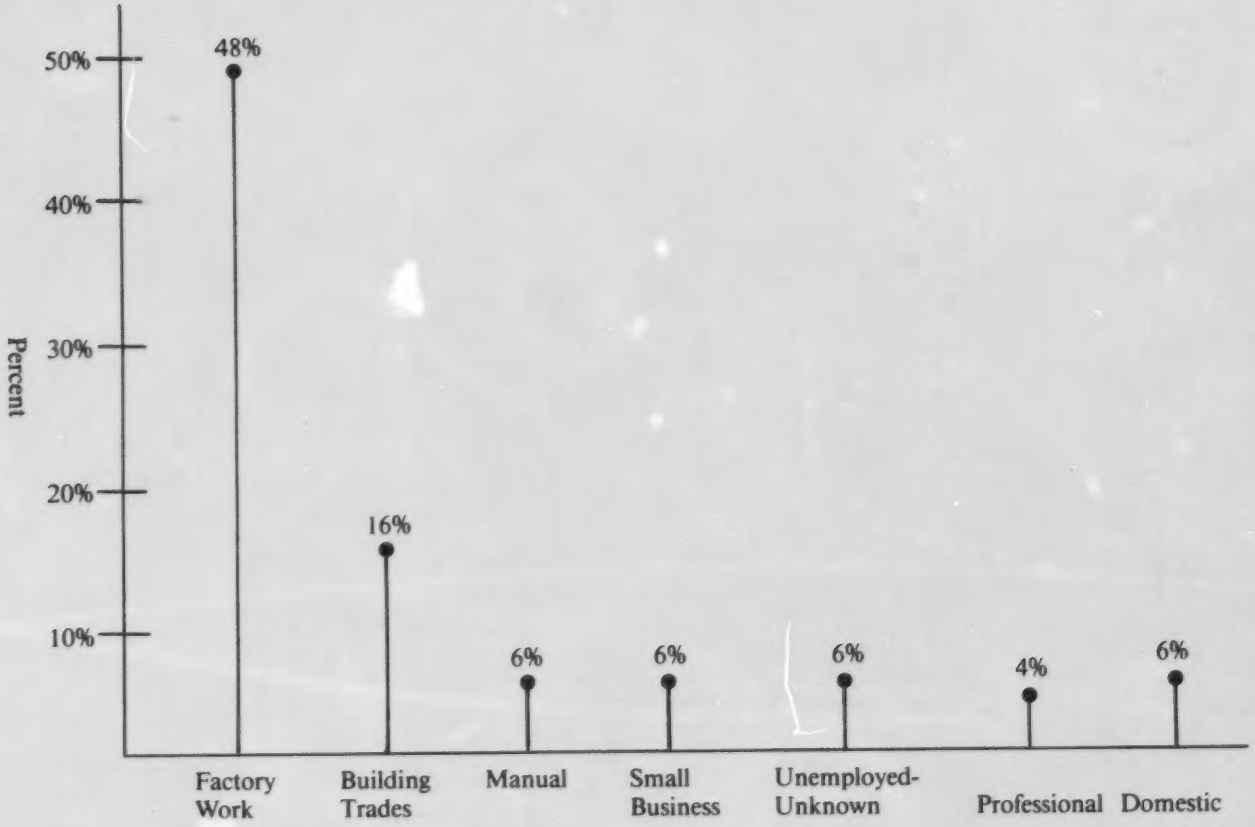
Another area where Swedes tended to seek employment was the building trades field. Swedes had traditionally enjoyed a well-deserved reputation for their talents as building contractors, carpenters, painters, and builders. Professor Adolph Benson, while at Yale, once remarked that "Scandinavians have always liked to work in wood — it is a part of their heritage . . . With them carpentry and cabinet work approaches an art. . . ."[7]

Other fields where Swedes made their mark included the professions, agriculture, and as proprietors of small businesses. By the 1930s, the Swedish professional class included prominent lawyers, such as Herbert Emanuelson of New Haven and Stamford's Ernest M. Löfgren; and prominent doctors, such as Dr. E. T. Fromén and Dr. Bergman of New Haven. Agriculture and horticulture gained added respectability through the efforts of countless Swedish gardeners, especially those who were hired to maintain Connecticut's private estates. The impact of A. N. Pierson, the "Rose King of America," will be outlined in an upcoming case history. Small businesses, such as the barbershop that was opened by Mr. Peter Crone at the turn of the century, blossomed. The famous Viking Bakery of Hartford and the Tre Kroner Scandinavian Gift Shop of Farmington, provide examples of successful Swedish businesses today.

The success story of the Swedes is not one that was written overnight. Many successful Swedes, past and present, shared certain common attitudes about work and leisure. Among the qualities most often associated with the Swedes in Connecticut are thrift, pride, persistence and ambition. Combined, these qualities summarize the Swedish version of the "work ethic," and Swedes will readily admit that this way of life has contributed to their good fortune. The Rev. Richard Pearson, Pastor Emeritus at Gloria Dei Lutheran Church in Bristol, illustrated this point in a 1982 interview.

> My grandfather, Claus August Pearson, who was born in Sweden about 1850 and who came to the U.S.A. about 1870, was the "boss" in cotton mills in North Grosvenordale and Norwich. He had a knack for getting along with people. His special assignment was to write to Sweden and obtain workers for the mills.

Figure IX:
Swedish Occupations in Bridgeport, 1939*



*The final eight percent of those questioned are not accounted for in the available data.

My Uncle Dick, and Uncle Joe Peterson, learned the trade of machinists while working in the repair shop of the cotton mill where my grandfather was the overseer. Both of these men also worked in one or more of the several gun shops that existed in Norwich, Connecticut. Later, Uncle Dick was at the New London Ship and Engine Company, now called the Electric Boat Company. Still later he had a job in Virginia installing all machinery for a plastics factory. I can recall his telling of assembling all of this machinery to put the plant into operation. Uncle Joe was employed by Hopkins and Allens Company in Norwich. That company was later taken over by Marlin Arms. As a youngster I can remember during World War I they received an order from Belgium for 150,000 rifles and Uncle Joe had the major responsibility for producing these rifles. The interesting thing about both men is that they had a minimum amount of education — a grade school education, possibly only six grades. In spite of this limitation they mastered the heart of machines, gained the knowledge of metals, and had sufficient ambition, drive, energy and curiosity to get where they got in life.

Their story is paralleled by the story of the Olson brothers in Plainville (a town next to Bristol). Emil Olson, who just died last Christmas at the age of 93, back in the 1920s established Olson Brothers, which became a very large maker of screw-machine products. His younger brother, Raymond, later built R. P. Olson and Sons, another screw machine corporation. The Olson brothers turned out a fabulous amount of products during World War II. Here again was a man with only six grades of education, no business training, and no training in metallurgy. He was able to put the whole thing together and make a success of himself.

The Swedes grew up in families that had to live on a dollar a day. For instance, the Olson family, with nine members — their cash income was a dollar a day. This meant that early in life, probably at the age of four or five, the children had to pitch in and help support the family by picking potato bugs, weeding the garden, cutting firewood, and doing odd jobs. There was no existence without work. It was simply work or starve. It was these energetic people, again with a grade-school education or even less, who really built up the giant industrial empire which is America.[8]

The work ethic had become an economic cornerstone of the Swedish experience in Connecticut. It was an "old country" virtue transplanted to their new country. As early as the 1930s the older Swedes complained of youths' lack of respect for work and how "easy" things were compared to earlier times. This story has been told and retold throughout the history of this country. Each generation has its impressions of how things should be, tainted perhaps by how things were. How many of the following remarks have you heard at one time or another?

Swedish Commentaries on Society
[1938-1939]

> The people today are a bit different. They don't want to live like we did and they don't want to work. They think if they can't get work somebody will take care of them.[9]
>
> The people [other Swedes] around here can't see our way, we have higher ideals. They prevent us from getting where we want to go . . . All they talk about is machinery, or house gossip, or their relatives and friends, or gardening. . . .[10]
>
> I think there is a danger of too much leisure. The average man does not take enough interest in his work. I have worked in shops myself and I have been the boss myself over other men, and I find the ones who do their work and are really interested, get along faster than the ones who do so much talking and grumbling.[11]

Implied in these thoughts is the notion that Swedes were slow to accept charity. They were also willing to start at the bottom of the economic ladder and work their way up. The cases where Swedes have been successful abound. Yet, the careful researcher must also be aware of the more subtle factors which may influence this somewhat rosy picture of Swedish success in Connecticut. For example, all of the people interviewed or surveyed for this book, from the 1930s to the present, were the "survivors." They did not join in the move to go back to Sweden. Might some of the re-emigres in Sweden have had a different story to tell? The experiences of many in this returning group certainly would not match those of the next five case histories.

Case History: A. N. Pierson: "The Rose King"
[Cromwell]

Andrew (Anders) Nils Pierson was one of eight children born to humble parents in Hoslad, Skane, Sweden. Anders learned early the value of work. At age five, he and his brother were herding sheep. By the time he was eight, his parents apprenticed him to a florist where his education in the business of growing and selling flowers began. Perhaps it was this tough early life that molded Anders' view of work. Showing this bias toward hard work at an early age, Pierson once remarked, "If a boy has not learned to work by sixteen, I don't want the job of teaching him."[12]

Immigrating to America 1869, Anders went to work as a gardener in Plainville, Connecticut. Here he worked, alongside his brothers who had already settled in Plainville, for a couple of years. In 1871 Pierson was attracted to Cromwell, and quickly secured employment as a gardener for Mr. B. B. Barbour. In a recent interview with Andy A. Pierson, A. N. Pierson's grandson, another version of why his grandfather chose to settle in Cromwell was given. As he remembered, "[A. N. Pierson] didn't tarry in Cromwell only because of the beauty of its rolling hills — [the] truth is, his shoes wore out — and he couldn't make it to a dairy farm up in Vermont."[13] By 1872 Pierson, investing all of his savings, went into partnership with Mr. Barbour. This date is also used

as the official opening of the A.N. Pierson Company. Later that year he married Margaret Stuart Allison. It seemed as though the storms had been weathered and only clear sailing remained.

A. N. Pierson could not have foreseen the economic ruin that was about to close in on his gardening business. As fate would have it, a stepson of Mr. Barbour's pushed the partnership into bankrupcy. Salvaging what could be saved from the partnership, Pierson and his wife Margaret worked, pinched pennies, and paid off the Barbour-Pierson debts. Five years after bankrupcy was declared, Pierson had satisfied all of his creditors, and owned five small greenhouses. Three children were added to the Pierson household during this span of time also, all of whom learned, as their father had before them, the value of hard work early in life.

As Pierson's business grew, he was quick to respond to the needs of the Swedish community in Cromwell. For example, he assumed a leadership role in establishing a Swedish Evangelical Society in 1890. Following through with the goal of this Society, which was to offer worship services in the Swedish language, Pierson donated property for a "Swedish" church in 1897. This church was located at Main Street and Nordland Avenue and was called the "Swedish Evangelical Congregational Mission Church." This spirit of generosity extended to other enterprises also. In 1900 the dream of a Swedish Christian Orphanage became a reality thanks to Mr. Pierson. Donating both land and a building to this cause, the Orphanage became home for many Scandinavian boys and girls.

Pierson's philanthropy, and policy of hiring Swedes in his greenhouses, brought Swedes from throughout Connecticut to Cromwell. Remembering his humble beginnings, Pierson purchased the property on Nordland Avenue, then called Duncan's Lane, in 1890. This property was then subdivided into building lots for his Swedish laborers. Coupled with the "Swedish" church he had helped found on Nordland Avenue, this area for years to come would be viewed as the Swedish section of town.

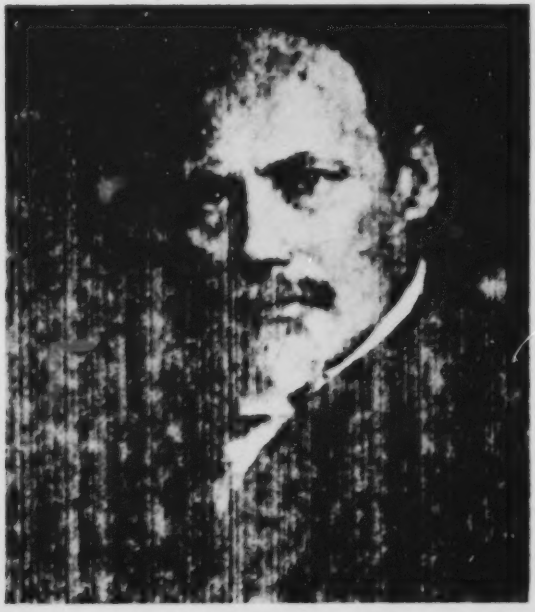
The story of A. N. Pierson, "the rose king of America," illustrates how the power of a man's will to succeed propelled him past obstacles which stood in his path. His granddaughter, Anne Abbott Pierson Toby, once wrote:

> Large factors in A. N. Pierson's success were his love of roses, his passion for perfection, and the desire to excel. . . . His life was devoted to producing beauty. His love of flowers and his enthusiasm for them spread to his workmen, to the state of Connecticut, to the whole east and middle-west, and even beyond our borders.

In the 1920s, the A. N. Pierson Company expanded rapidly. Having 1,300,000 square feet of business space, this Connecticut company was the largest wholesale florist operation in the United States and the second largest in the entire world. By the late 1940s, after the death of Andrew N. Pierson, two sons, Andrew A. and Wallace R., further expanded the nursery and established nine additional wholesale outlets from New York City to Portland, Maine. At this time there were 110 greenhouses and 350 permanent employees.

The Pierson greenhouses still dot the Cromwell landscape. Today, increasing costs have forced a reduction in flower production. Still, this company can boast of half a million square feet of greenhouse space. Under the direction of Douglas B. Pierson, who became President of the company in 1981, the most lasting of the monuments honoring his great-grandfather has been maintained. This monument is "the sea of glass" which protects the flowers cherished by the Pierson clan.

Case History II: Bengt M. W. Hanson — Inventor
[Hartford]



Bengt M. W. Hanson

Bengt M. W. Hanson was born in 1866 in Hulta, a town in the Swedish Province of Bohuslän. He received his formal education in Sweden, which ended upon graduation from the Vänersborg Gymnasium. Early in his working career at Swedish shipyards and in mechanical work, Hanson developed a talent for drawing. Deciding to come to America he soon found the opportunities that other immigrants had told of. After working for the Waltham Watch Company for a time he came to Hartford. As an expert mechanic, his talents were important to his new company — the Pratt & Whitney Company. Hanson's story is the story of a man's rise from a position "at the bench" in

the small tool department, to that of vice president and general manager of a major Connecticut manufacturing firm.

The rise to a position of responsibility and authority would have been significant enough if it was a result of quality workmanship and leadership alone. But these were only two of the qualities which propelled him upward in the business. His inquisitive mind and mechanical know-how enabled Hanson to construct at least two dozen original machines while at Pratt & Whitney. Some considered him to be the number one industrial inventor of his time in the United States. He patented hundreds of his inventions and needed an entire staff of patent attorneys to insure that his discoveries, and those of his engineers, were protected. Hartford historian, Carl Ringius, described Hanson in the following way:

> Hanson was in the truest sense a self-made man. He had an inborn gift enabling him to grasp an idea at a glance and to realize fully the advantages to be derived from it, and he was quick to set to work improving what he had seen. Rarely did he retreat after he once had begun work, surrounded by his staff of experts, who under his guidance carried his plans to completion.[15]

Hanson was given tremendous responsibilities by Pratt & Whitney, and by a variety of other public and private agencies throughout his career. He handled, for example, the supervision of a $1,250,000 contract with China in 1914. This contract was awarded to Pratt & Whitney after Hanson became vice president. It called for the construction of a modern arsenal in Ankow, China. The United States Government also appointed Hanson to the machine gun board of the War Department [today called the Department of Defense] in 1915, after he had left Pratt & Whitney. While on this board, Hanson was elected vice president and general manager of the Colt Patent Firearms Company. Because this was during World War I, his leadership in Colt helped provide the firepower needed by the American forces in Europe.

After the war, he was ready to move to another business venture. He established his own company, the Hanson-Whitney Company, in 1920. This is where he remained until his death in 1925. As might be expected, many of the machines used in this new plant were designed by Hanson, as were many of the industrial supplies that he had produced. By this time he had acquired a long list of credentials, which serve to illustrate the scope of his contributions to Connecticut. Included in this list were:

> Manufacturers Association of Hartford County, former President
> Society of the Hartford Chamber of Mechanical Engineers
> Hartford Chamber of Commerce
> Connecticut Chamber of Commerce
> SKF Ball Bearing Company of Hartford, Director

Upon his death on 6 September, 1925, his friend and business partner Clarence E. Whitney said:

The world has lost one of its most brilliant mechanical engineers. Our country has lost one of its most patriotic citizens. I will not undertake to express, what I believe but few realize, the magnitude of his contribution toward the winning of the World War.[16]

Case History III: Carl Gustave Swebilius — Industrialist, Inventor
[New Haven — Hamden]

Carl Gustave Swebilius

In the spring of 1879, in the small Swedish village of Vingäker in Södermanland Province, Carl Gustave Swebilius was born. He came to America at the age of seventeen and moved in with an older sister already living in New Haven, Connecticut. New Haven of the 1890s was on a steady course toward becoming an industrial center in this state,

and the ambitious Carl G. Swebilius knew that he wanted to grow with and contribute to his new city and land.

His first job in the gun manufacturing business was with the Marlin Firearms Company in New Haven. His talent and ambition as a gun barrel driller allowed him to rise in the company. By the time World War I began, Swebilius had been put in charge of the experimental work on the new Marlin Aircraft Gun. Under his direction, this aircraft gun became a more efficient weapon. He increased the rate of firing from 400 to 900 rounds per minute. He also perfected a technique synchronizing the firing with the turning of the propeller blades, which allowed the bullets to pass between the blades while the plane was in motion. History records this fixed aircraft gun as the only one designed during the First World War that actually got produced. Later, Swebilius, still working for Marlin Firearms, increased the rate of the aircraft guns to 1,500 rounds per minute.

By 1926, Swebilius was ready to strike out on his own. With Gustave A. Beck, he formed a partnership. The new business was going to produce gun barrel drills. The following year, they decided to incorporate, and added three others as founding fathers to the High Standard Manufacturing Company, Incorporated. There was very little money, just a few employees, and high debts in the early years. There was also Carl Swebilius, or "C. G.," who had the faith and determination to see the job through.

Slow expansion marked the 1930s. The old building on East Street, New Haven, was given up for larger quarters on Foote Street by 1935. Production expanded into the pistol business. By 1940, High Standard employed about 150 workers.

World War II had broken out in Europe in 1939. By 1940 the British were knocking at the doors of American industry for military supplies. Through the efforts of Swebilius and a veteran of the machine gun industry, Mr. John Owsley, the British Purchasing Commission determined that High Standard could deliver 12,000 .50-caliber guns by 1941. These two men did a remarkable bit of convincing, as they had no factory, machinery, workers, or money for this new undertaking.

The British, by advancing High Standard $6,000,000, took care of the company's money problems. Swebilius and a host of hand-picked supervisors and foremen, did the rest. Old contacts with associates at the Marlin plant responded to Swebilius' call for trained machinists. Within the year, a new plant was built in Hamden and thousands of new employees were hired. An industrial miracle was performed. High Standard had been transformed from a prosperous little gun company to one of the nation's leaders in the gunnery field. True to their contract with the British, guns began flowing off the line by the spring of 1941.

In tribute to Carl Gustave Swebilius, the following was written in 1944, while America was still at war:

> A great company is not a mechanical achievement alone; it has behind it a mind and heart that is above the average. Carl Gustave Swebilius, affectionately known as "Gus," is the mind and the stout heart from which sprang this company.
>
> Any tribute to the accomplishment of this important American enterprise must be a tribute to this man. . . .[17]

Case History IV: Carl Anderson — Recreation
[Voluntown]

The Tamarack Lodge

Carl Anderson was born on October 19, 1913, in the Swedish town of Lysekil. By 1929 he and his family were on their way to America. This trip would be particularly meaningful because finally, after six years, Carl would be reunited with his father, who was already in America.

Mr. Anderson's work history was one of long hours and on-the-job training. After working in New York during the 1930s and early 1940s, he located an old chicken farm in Voluntown, Connecticut. As he remembered:

> I used to go on vacation in Hope Valley. I used to spend my vacations looking for property. One year I spent a whole week driving around, looking for lakefront property.... Then I found this place here. I bought it from a fellow who was a chicken farmer. I had to do a lot of remodeling. I converted his chicken coop into rooms.... Then I built two cabins. Then I built two more cabins, then a four room cabin.... It has been an "adding to, adding to" process.

It was 1944 when Carl Anderson and his wife, Ellen, bought the old farm. Now he had to support his growing family, his service station business in New York, and his new home in Voluntown. Weekends would be devoted to work on the farm. Week days would be spent in New York. This hectic seven-day workweek took its toll in 1949 when Mr. Anderson's health failed. He explained,

> I used to order my lunch at the restaurant and take a snooze on Mondays because it was such a long day. I started my trip from Voluntown at 4:30 every Monday morning. I went to sleep one Monday and I never did wake up. They drove up to Greenwich to my father's and mother's house. I was delirious. I didn't know where I was. I was falling off clouds, capsizing out of boats. I had to relearn how to walk. I wouldn't work for six weeks. . . . My wife said to me, every year you get bigger and bigger in your business but we see less and less of you. So I said, give me one year and I'll be back home. I sold the business to my partner. I came home to Voluntown.

From 1950-1978 Mr. Anderson worked locally as an insurance adjuster and as proprietor of his dream, the Tamarack Lodge. He also opened his own business, The Central Adjustment Service, by 1955. This meant double shifts during these years. The first eight-hour shift was spent at his adjuster's agency. The second began when he returned to his home — Tamarack Lodge needed his attention too.

During the 1950s, '60s, and '70s, under Anderson's leadership, the Tamarack Lodge continuously expanded. Swedish pancakes on Sunday mornings, saunas in the evenings, home-style dinners, Swedish music and dance, and a rustic environment attracted Swedes and others to the Lodge. Reflecting on the business, Mr. Anderson noted,

> Vacation habits changed in the early 1970s. That's when the gas crunch began. Most of our trade came from New York, and some from New Jersey and Connecticut. We had fathers and their kids coming in the past — today we have their grandkids. Our oldest visitor just left. He's from Stamford, Connecticut. He got recommended from some Swede in Bridgeport. He's been coming since 1949 or 1950. His children and grandchildren come. There's a mixture of people who come today, with so much intermarriage. They come by recommendation. The second week in August we used to call it Shamrock Lodge — all Irishmen. They came for years and years.
>
> Labor Day used to be the end of it in the old days. In the old days vacation time used to begin the first day of July. You'd get a few stragglers in the last week of June, but it was not vacation time then. Vacation habits have changed tremendously since then. People take winter vacations. We could stuff 72 people in our rooms. We had a lot of fun.[18]

The Tamarack Lodge, named after the giant Tamarack tree on the front lawn, has preserved a piece of the old Swedish world in present-day Connecticut. Now run by Mr. Anderson's son, the Lodge is still open for business. And while all nationalities are welcomed, only three flags fly at the Lodge — the American, Finnish, and Swedish!

Case History V: Claes Åke Lindahl — Retail
[Farmington]

Claes Åke Lindahl

Born in Sweden just before the great worldwide depression began in the 1930s, Mr. Claes Åke Lindahl learned early the value of money — and of work. Reminiscing about his childhood days, Mr. Lindahl credited his present business success to his past experiences.

> I think my success has had a lot to do with my background. For one thing I learned very early in life to work. I was born in 1927. By 1933-34, which was depression time in Sweden, I can remember having no money. There were vegetable gardens and these had to be tended. I can remember from at least six years old working all day long in the potato fields and vegetable fields — hoeing and picking weeds. [Both sets of grandparents] had gardens, and they both needed and liked help. We were brought up to work early.

Mr. Lindahl's work experience in retailing also began early. By age fourteen he was a door-to-door salesman. At fifteen he was an errand boy. Later he became a clerk and a warehouse worker. His education was the education of business and sales. The talents were learned not from books, but instead from experience.

Coming to America in 1951, he married Joanne. He had little opportunity to pursue his interests in retail. Only nine days after arriving from Sweden, he was called into the service of his new country. The Korean War was raging and Uncle Sam was very much interested in the skills Lindahl had acquired while in the Swedish military. Being able to speak Swedish was another asset. The government did postpone his induction a few months, but by December of 1951 his employment had been decided for him. He was in the service for the next three years.

The idea of a Scandinavian gift shop occurred to Lindahl before leaving the service. He had even inquired about the selling price of a Norwegian gift shop which was on the market in Farmington. But because he had "only about two nickels to rub together," buying the shop was impossible at that time.

After his stint in the service, Lindahl again entered a variety of retail-related jobs. He worked for Lunderberg's, a Swedish store in West Hartford, and later for a delicatessen. These jobs were followed by twelve years with the Viking Bakery. As Mr. Lindahl recalled,

> Then I worked for Viking Bakery Company peddling bread from house to house for twelve years. This was also retail. Since you were on commission, you ran your own business — you had to hustle, you had to knock on doors, and you had to produce. I did run a very good route. Then in 1967 we had the opportunity to buy this old building, and we did.

The remarkable progress of the gift shop is worthy of note. For example, the original building had about 600 feet of usable retail space. The present structure has ten times this amount. The gift shop sells about fifteen times as much merchandise today as it did in 1967. The history of the shop has been one of expansion and diversification. Today, the original gift shop has been joined by a coffee shop, a furniture shop, and a food shop. Commenting on business today, Lindahl reports,

> Our coffee shop has served about 70,000 people. . . . What amazes me with the food shop is that we ship food all over the country. We get orders from Minnesota, occasionally from Hawaii; [we often sell to] Alaska, Texas, and lots to Florida. This is especially true around the holidays. We do a fair business for nine months of the year in the food store — enough to keep going. The other three months are unbelievable. . . .
>
> As far as I know we are the only sizeable Scandinavian food operation and gift shop in operation between Boston and New York. Without bragging, I think our business is probably the largest Scandinavian operation of its kind in the country. This is what the salesmen tell me. . . .

While business is good, there is another reason why the Scandinavian Gift Shop is so special to the Lindahls — it helps to preserve the cultures of the Scandinavian countries in America. Through their shops people are able to see, feel, smell, and taste a bit of the old country. Like the Swedish and Scandinavian societies and clubs, Mr. Lindahl feels his business is also keeping traditions alive.

> I think this is a good part of what we try to do here in the store. Many people say "he's just out for the buck." But I'm really not just out for the buck. In fact, I'm not out for the buck at all, except I want to make a good living. . . .
>
> There is no question that there is more interest today, among Swedes and other Scandinavians, in their backgrounds. We have a great number of first-generation Swedes come here [to Tre Kroner]. But we have an even greater number of second and third and even fourth generation Scandinavians who come here. They are much more interested in preserving what little they have of the traditions, and to find out more about them. . . .
>
> We have to make a living. Of course the business has to be successful, otherwise we can't stay in business. But it's also just as important that you nurture people's hearts and minds. We have many, many people, even buses of people from old-age homes, and they don't spend money. It is a pure joy to see them walk through here. . . .[19]

Whether you would like a ten-cent postcard, a two-foot-tall Dalarna Horse that costs $535, or would just like to browse, this pocket of Scandinavia in Farmington will satisfy your desires.

NOTES

Part Three: The Economic Contributions of the Swedes

[1] Based on an interview conducted by George A. Fisher, "Charles J. Johnson," Federal Writers Project, Box 26, Folder 109:22, October 31, 1939, The University of Connecticut Archives, Storrs, Ct.

[2] Based on an interview conducted by Vincent Frazzetta, "Mr. Pederson," Federal Writers Project, Box 26, Folder 109:22, January 20, 1941, The University of Connecticut Archives, Storrs, Ct.

[3] Based on an interview conducted by George A. Fisher, "Rev. Newton F. Sundstrom," Federal Writers Project, Box 26, Folder 109:22, September 13, 1939, The University of Connecticut Archives, Storrs, Ct.

[4] Carl Ringius, "Swedish Contributions to Connecticut's Industrial Development," *American Swedish Monthly*, 29 (July, 1935), pp. 9-11, 47-49.

[5] Based on research conducted by William J. Smallwood, Federal Writers Project, Box 26, Folder 109:22, November 24, 1939, The University of Connecticut Archives, Storrs, Ct.

[6] Based on an interview conducted by Mary Bishop, "Harry Selmquist," Federal Writers Project, Box 91, Folder 196:3, The University of Connecticut Archives, Storrs, Ct.

[7] Adolph Benson, "The Scandinavian Contributions to Connecticut," (Address at the Tercentenary Celebration, Waterbury, Ct., 1935), copy at the Connecticut State Library.

[8] The information regarding these economic contributions was contributed by Richard B. Pearson, in an interview with David E. O'Connor, on August 20, 1982.

[9] Based on an interview conducted by George A. Fisher, "Andrew Berg," Federal Writers Project, Box 26, Folder 109:22, December 4, 1939, The University of Connecticut Archives, Storrs, Ct.

[10] Based on an interview conducted by George A. Fisher, "Mrs. Peterson," Federal Writers Project, Box 26, Folder 109:22, August 30, 1939, The University of Connecticut Archives, Storrs, Ct.

[11] Based on an interview conducted by Mary Bishop, "Adolph Benson," Federal Writers Project, Box 91, Folder 196:3, February 3, 1938, The University of Connecticut Archives, Storrs, Ct.

[12] Anne Abbott Pierson (Tobey), "A. N. Pierson: The Rose King," *The Will to Succeed: Stories of Swedish Pioneers*, New York: Bonniers, 1948, p. 246.

[13] Bill Ryan, "Andy Pierson's Floral Empire," *The Hartford Times Sunday Magazine*, 9 September, 1973, pp. 1-3.

[14] Anne A. Pierson (Tobey), "A. N. Pierson: The Rose King," *The Will to Succeed*, p. 251 (other material in this section is summarized from the same article, pages 245-254).

[15] Carl Ringius, "Swedish Contributions. . ." *American Swedish Monthly*, p. 10.

[16] *Ibid.*

[17] *High Standard News*, No. 31, New Haven-Hamden, Ct., April, 1944.

[18] The information regarding the Tamarack Lodge was contributed by Carl Anderson, in an interview with David E. O'Connor, on August 13, 1982.

[19] The information regarding the Tre Kroner Scandinavian Gift Shop was contributed by Claes Åke Lindahl, in an interview with David E. O'Connor, on August 16, 1982.

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Part Four: The Home and Family Life

Connecticut Swedes have always placed a high value on the home, and the family unit which resides within the home. Though poor in many cases, the Swedes would insist on cleanliness and on keeping the house in good repair. As was mentioned earlier in this chapter, most Swedes who came to Connecticut were urban dwellers. This did not keep them from wanting their own homes, however. The early Swedes cared little for American apartments. If it was at all possible, they preferred to live in a single-family or a two-family home. The two-family house, though less private, did offer the Swedish owners a rentable property. The thrifty Swedes of yesteryear didn't miss many opportunities to add to their household's income.

At times moving into the "right" neighborhood was simply impossible. Privately, the Swedish homemaker would have little nice to say about people who did not value or care for their property. One New Haven housewife commented,

> I felt superior to the people I met when I first came to New Haven because I had to live in a very poor neighborhood. The people I came in contact with were very dirty and such awful housekeepers. It was very difficult for me to live amongst such people. The living conditions in Sweden were so much better for the poor people and they kept their homes cleaner.[1]

Another reason why they preferred living in houses was that usually some small plot of land could be converted into a garden. Much of the Swedish heritage is tied to the soil. Even today in Sweden's metropolitan areas, you can find parks and natural lands nearby. This is a part of Swedish urban planning. On a smaller scale, the early immigrants from Sweden were doing a little planning of their own. Today in Connecticut, many people of Swedish descent will still cultivate a garden of one type or another; either flowers or vegetables.

In Connecticut's Swedish homes, you might well find numerous links with the past. A visitor could expect to find a Dalarna Horse, for example. This horse has been used as a symbol of Sweden since the World's Fair of 1939. Originally hand carved, painted, and used as a toy, today's Dalarna Horse is more for decoration. Copper kettles and pots adorn walls and honored spots in these homes. Many of these kettles tend to have histories of their own, and it is not uncommon for the owner to tell you where it came from, who owned it previously, and how it came into the present owner's possession.

Family photographs also decorate the walls and bureaus of many Swedish homes. The family unit remains important, and the pictures offer visual contact with relatives. Another common decorative item is the framed needlepoint works. Many of these depict a Swedish landscape, complete with a Swedish flag. Others are in the form of Swedish proverbs, verses, songs, or sayings. Candles also grace many Swedish homes. The candle chandeliers found in some of these homes, offer us a reminder of earlier times when the only overhead lighting was by candle.

Holiday times bring out a variety of items which are connected with the Swedish past. Near midsummer, maypoles and greenery of all types abound. At Easter, painted eggs appear. On Christmas Eve, straw figures and Christmas trees dominate. One thing further might be found in one form or another in or on the Swedish house — "Välkommen." Translated, this means "Welcome." "Välkommen" is a word that most of Connecticut's Swedish Americans have learned to say in Swedish. It expresses how a guest is made to feel when visiting.

Välkommen: The Swedish Word for Welcome

In the early years of Swedish settlement in Connecticut, there was a well-ordered family circle. Each member of the family had certain rights and responsibilities. There were other groups in society that shared the Swedes' beliefs about bringing up children, marriage, and the relationship between husband and wife. Still, the Swedes, bringing centuries of tradition to America, tended to diligently follow some of the norms of their homeland. This, of course, was especially true for the families headed by first-generation Swedish parents.

The typical Swedish family in Connecticut, by the 1930s usually had two or three children. This is true for urban and rural areas of the state. For the earliest Swedes, dating back to the 1870s and 1880s, it was not uncommon to have larger families. One 1942 study analyzed the number of children, per family, in Woodstock and Thompson. Figure X summarizes its findings.[2]

Figure X
Family Size: Woodstock and Thompson
1942

# of Children	Woodstock # of Families	Thompson # of Families
0	10	12
1	17	8
2	19	20
3	8	6
4	9	5
5	1	3
6	5	2
7	1	0
8	1	0
Totals	71	56

The Swedish home was usually headed by a partnership. This partnership was between the chief provider for the family, and the chief of household affairs. It is no surprise that Swedish women would be treated with respect and as full partners with their husbands. Propertied women in Sweden had been allowed the privilege of voting since the mid-1880s. They were accustomed to equality. The father, of course, assumed the chief provider role. This was not only the custom brought here from Sweden, but also was the norm for many other immigrant groups and "native" Americans of the time. As one New Britain Swedish-American said back in 1941, "The father is always about his business, and he pays for the 'voyage,' while the mother is the one who steers the 'ship'."[3]

The many responsibilities of the mother around the home tended to revolve around the children. By her example, she demonstrated the value of hard work, of cleanliness, of accomplishing seemingly impossible tasks, and of being respectful of others. In fact, one of the first phrases taught to Swedish children in Sweden and in America, was "Tuck sa Mycket" or "Thank you so much." The schools would teach the children how to read and write. The mother would teach them the proper way to live. Adolph Benson summarized the role of his mother in the family unit.

> While father was ever the chief provider, according to the modern method of speaking, mother was the sole and undisputed household manager, an office she combined harmoniously with that of a gracious hostess. She was the real practical educator of the children, the strict disciplinarian, and the efficient holder of the purse, as implied. And no individual in the universe since Jesus walked on earth has ever been able to make the proverbial and apprehensively small number of loaves and fishes go as far as mother did, and still have something left over. She was simply a genius in this respect.[4]

Bringing up the children in a wholesome environment, and teaching them right from wrong, were among the "practical" things considered as education. Swedish mothers took very seriously this child-rearing task. One second-generation Swedish-American reflected on her upbringing, comparing her experience with that of the Americans.

> Looking back on my childhood days, it seems to me we were always brought up more or less in the same fashion as the other children in the neighborhood with these exceptions: we were taught humility beyond the point of natural expression; humbleness to the extent of almost repression; greater respect than is usual in our American home; obedience too, to a far greater degree than most; honesty, truthfulness, cooperation and family loyalty were all deeply impressed.[5]

Many of the early Swedes were amazed at the comparative unruliness of "American" children. They wondered, sometimes aloud, how children could be so disrespectful to authority figures of all types — teachers, parents, and so on. One common criticism that many first-generation Swedes had of American ways is summarized in the following way:

> My wife and I do not believe in so much freedom of the American children. I think the American children do not have enough respect for their parents. The American parents do too much for their children and get so little appreciation in return for all their work.[6]

Aside from the moral training that went on in the home, there were other practical things that had to be taught. The boys had to start thinking early about what type of career they might be interested in. After all, their role would one day be as a provider for an entire family. The first-generation parents were not thinking in terms of "two-income households" for their sons' future homes. This was simply not the way things were done. The boys, therefore, had an enormous responsibility. In fact, the social life of young Swedes might well hinge on whether suitable employment was found. A typical feeling of the times was expressed as follows: "The young Swedish girls marry the boys that have a good job. The boys know this and they don't expect to marry a girl if first they don't have good jobs."[7]

The girls, too, were being prepared for their working careers as homemakers. The mother was the supervisor in this training. Sewing, cleaning, budgeting — all were part of the curriculum. And, as a second-generation Swede remarked in the late 1930s, "It's considered a mark of ignorance for a Swedish girl not to be able to cook." Of course she could go to school and was expected to do as well as the boys did. And most Swedes, even the first generation, agreed that suitable employment for girls prior to marriage was respectable. She could be a domestic, cooking and cleaning in other people's homes. She might even learn how to type and take shorthand, and become a secretary or clerk. But these jobs, to many early Swedes, were meant to be temporary. They could be held after marriage, as long as there were no children. As soon as the first child was born, however, the wife-mother role overtook the wife-money earner role. She was expected to continue where her mother had left off.

The Swedish Americans of the 1980s, many of whom are second, third, or fourth generation, live in families which are largely indistinguishable from other American families. In most cases, the "Swedish" element in a person is part of a larger combination of nationalities. Many of today's "Swedes" are also part French, Italian, German, or some other ethnicity. Intermarriage among the nationalities, an American trait, has assured this blending process. The traditional roles have, as you might expect, become less and less important. Mr. Raymond Lindstrom, President of the newly formed Scandinavian Cultural Society of Greater Hartford, observed,

> In this day I don't think there's anything so very distinctive about the Swedish-American when it comes to the respective roles of family members. Roles may vary within families just as in any other American family. In some areas of the U.S. there may be the family farm or enterprise but there's little of that to be seen in Connecticut today. Our young people are involved with many interests. Education and a good job are the principal goals for most children. Perhaps today more Swedish-American mothers are working mothers. Most all of them work also as homemakers. . . . To the degree that the wife or mother is employed (often a part-time job) there is that much less family entertainment and increased division of household duties. The family is more self-centered. There is probably less home life and involvement with relatives. The use of electronic home entertainment has certainly changed the family activities and interests. It was greatly different in the past when the home was a place where friends often "dropped in" and shared meals and activities with the family. Perhaps we have today become too defensively private in our cultural and social patterns. We need to reach out to others, even as we learn to know ourselves, our traditions, and our rich heritage.[8]

There are many forces today which have altered the more defined and regulated practices of the urban Swedes. Intermarriages have allowed other cultural norms to mingle with those of the Swedes. There are more distractions today, such as television, which consume time previously spent in family activities. There are conveniences, such as the automobile, which have given family members greater mobility. With the auto, and mass transportation networks, each member of the family can pursue interests in different directions. Combined, these forces, and the general social trends which influence all groups in America, have served to change the traditional family structure of the Swedes. Today it is more likely that each family member, individually, will determine the answers to "who I am" and "where I'm going."

NOTES

Part Four: The Home and Family Life

[1] Based on an interview conducted by Mary Bishop, "Hilda Sandbergh," Federal Writers Project, Box 91, Folder 196:3, June 16, 1938, The University of Connecticut Archives, Storrs, Ct.

[2] Carl G. Berg, The Swedish Settlement in Northeastern Connecticut, M. A. Thesis, Clark University, 1942, p. 105.

[3] Based on an interview conducted by Vincent Frazzetta, "Mr. Pederson," Federal Writers Project, Box 26, Folder 109:22, January 20, 1941, The University of Connecticut Archives, Storrs, Ct.

[4] Adolph Benson, *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America*, Chicago: Swedish Pioneer Historical Society, 1961, p. 16.

[5] Based on an interview conducted by Mary Bishop, "Alfreda Sandbergh," Federal Writers Project, Box 91, Folder 196:3, July 25, 1938, The University of Connecticut Archives, Storrs, Ct.

[6] Based on an interview conducted by Mary Bishop, "Harry Selmquist," Federal Writers Project, Box 91, Folder 196:3, April 27, 1939, The University of Connecticut Archives, Storrs, Ct.

[7] Based on an interview conducted by Vincent Frazzetta, "Mr. Newberg," Federal Writers Project, Box 26, Folder 109:22, January 28, 1941, The University of Connecticut Archives, Storrs, Ct.

[8] This information on family life was contributed by Raymond Lindstrom in an interview with David E. O'Connor, on August 13, 1982.

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Part Five: Education

Education, to the Swedes, has always been very important. The type and length of a Swede's education varied greatly, depending on several variables, including the family's wealth, the student's sex, and the occupation held by the parents — especially the father. Still, the Swedes demonstrated an interest in learning at least the basics of reading and writing as a normal part of growing up.

According to the 1930 U.S. Census, illiteracy for foreign-born Swedes was almost nonexistent. Of the 18,300 foreign-born Swedes in Connecticut at that time only 283, or 1.5 percent, were illiterate. Illiteracy, as it is used here, means that they could read neither Swedish nor English. Other Western European nations had also achieved impressive literacy rates. A low illiteracy rate in the foreign-born element of the following countries illustrates the success of their educational institutions: Scotland (.3 percent), England (.4 percent), Germany (.5 percent), Denmark (1.0 percent), Norway (1.0 percent), and Northern Ireland (1.3 percent). These Western European figures are in marked contrast to those in many Eastern European nations, including Russia (14.7 percent), Greece (19.2 percent), Poland (25.9 percent), Italy, (27.0 percent), and Lithuania (30.0 percent).

Figure XI illustrates, graphically, the distribution of foreign-born Swedish illiterates by age. Figure XII shows the number of illiterate "native-born" Swedish Americans by age group. These numbers also testify to the importance of education to the Swedes. It should be noted that only 40 of these native-born Swedes, out of 19,690, from ages 10 and up, were illiterate. This amounts to .2 percent. The only generalization that is clear

Figure XI:
Illiteracy: Foreign Born Swedes of Connecticut 1930

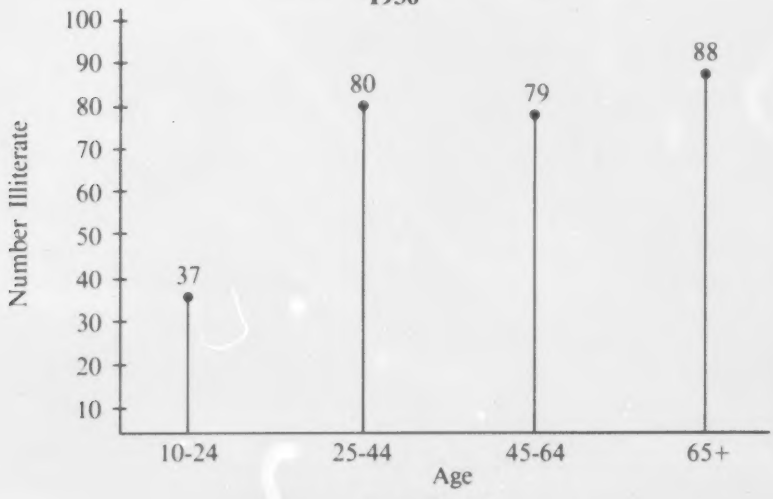
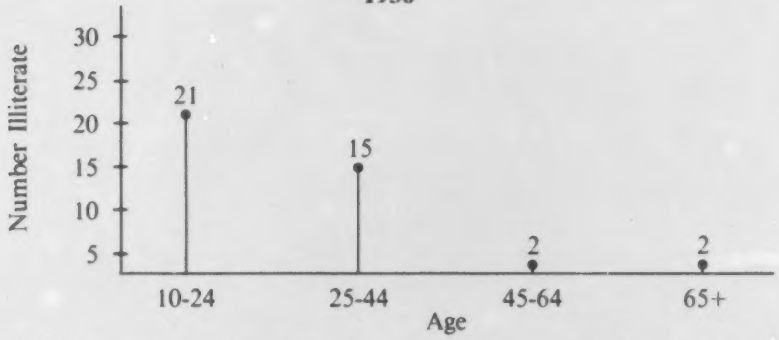


Figure XII
Illiteracy: Native Born Swedes of Connecticut 1930



for this ethnic group is that regardless of sex, social or economic class, or age, the Swedes have valued learning certain basic skills.[1]

This old message is still planted firmly in the minds of many first- and second-generation Swedes in Connecticut. Reflecting on his upbringing, one Swedish American wrote:

> Mama had a common school education in Sweden — Papa had been taught by his mother. From their limited background, both parents read much [and] tried to improve themselves. Papa studied with us children as we went to school. As children we were encouraged to attain every bit of education possible. In fact, according to my parents, one of the greatest blessings America afforded was the privilege of going to school and bettering ourselves.[2]

Another second-generation Swedish American wrote: "The words 'I am going to quit high school,' were words never to be mentioned in our household. Dad put a very high premium on our getting an education and especially a high school diploma."[3]

Of course many Swedes in America went beyond the basic skills and attained education that was useful in many different fields. As was mentioned in the previous section on "The Home and Family Life," your sex had a great impact on the type of education you received. It was rare for parents to "forbid" one of their children to pursue educational goals even when the children's goals differed from those of their parents. Parents often "encouraged" their children, however, to train or prepare for certain types of jobs, careers, or futures.

The biggest decision for the Swedish boys was not whether they should prepare for a trade while at school, but rather which one should they be trained for. The Swedes were not particularly impressed by college degrees. They preferred education and training for practical jobs in areas demanding mechanical or industrial skills. To the early Swedes, "professionals," such as doctors or lawyers, ranked behind these skilled industrial

occupations. This preference is expressed below by a second-generation Swedish attorney.

> My father was not keen upon my going to Yale. When I went there I didn't know just what I wanted to be. Almost halfway through my first year I thought I would take a law course but I had not decided I wanted to be a lawyer. I figured the law course would be useful in a business way.
>
> My father wanted me to either be a tool worker or machinist or take a business course so that I could get a job in a factory. The Swedes believe that there is nothing better than becoming highly skilled at some machine trade, getting a job with a good shop. . . .[4]

It is apparent that a Swede's education was meant to go hand in hand with his future career.

Case History I: Adolph Benson

The education of one of Connecticut's most distinguished Swedish American scholars, Adolph Benson, illustrates the trials and successes of achieving an education in America. It was the fall of 1892 when Benson began his formal education in Berlin, Connecticut. Later he would pass a required entrance examination to attend Middletown High School, and from there he attended and graduated from Wesleyan University. Becoming a professor at Yale University capped his professional academic career. But, as the Swedish proverb says, "the first hour on the gallows is the worst."

Benson's "first hour" was in the two-room Berlin elementary school. He had been in America only nine weeks and knew very little English. The language barrier was not the only one he had to overcome. He also had to cope with the second-generation Irish boys who got pleasure from bullying the frail Benson. One of his first teachers taught him a lesson about being an American that Benson never forgot. This simple lesson was that all American boys learned to take care of themselves.

Dr. Adolph B. Benson
Professor at Yale University

Benson passed quickly from "Reader" to "Reader." Each of these "Readers" marked the student's progress in learning reading and vocabulary skills. Still, the short period of time he needed to master these lessons seemed like an eternity to the young Benson. As he wrote in his *Farm, Forge, and Philosophy*, "The world will never know about the rivers of tears shed in America by immigrant children who have had to start learn-

ing English in school at say ten to twelve years of age." Becoming the "teacher's pet" and achieving excellent grades did nothing to improve his image with the other students. Again reporting about his early experiences, Benson continued, "Of course, there were other good pupils in the school . . . , some of them boys, but I noticed that they kept their scholarship as much as possible in the background, lest it interfere with their popularity.[5]

Among the other observations Adolph Benson made about his schooling were ones which dealt with behavior and discipline. In a word, he was shocked by the lack of discipline in the American schools. He saw the students as unruly and disrespectful. The teachers demanded too little in the way of compliance with rules. While Benson did not fully agree with the sometimes too severe corporal punishment dished out in the Swedish schools, he did see a need for reform in the American schools. Comparing education in America with the stricter environment in Sweden, Benson concluded ". . . here, in Connecticut, we had certainly gone to the other extreme, it seemed to me. American boys, and girls too, need more order and discipline, and less spoon-feeding and mollycoddling. . . ."

Many of Benson's experiences in Connecticut's schools, whether elementary, high school, or college, were remembered as productive. He, like many other immigrant children, did become accepted by other students and society in general. One of his fondest recollections was of his graduation from Middletown High School. He was "flattered beyond belief" that his academic excellence had earned him the right to speak on the Chinese Boxer Rebellion of 1900 at his graduation.

He also had great respect for the bits and pieces of "the American way" that he absorbed while in school. One especially meaningful piece of information came from Principal Benedict of New Britain High School. It was during Benson's senior year, in the spring of 1901, that Mr. Benedict spoke at a Middletown High School assembly program. Benedict said,

> When a boy, for instance, starts out in life and gets, we'll say, a dollar a day, he is careful to do just what he thinks is a dollar's worth of work. That's where he makes his mistake, for he'll never get two dollars until he shows definitely that he is worth more than one.

The professional career of Adolph Benson, with his many successes, is a case in point of how this man developed his talents and pursued his goals. The work ethic, so long a mark of Swedish-American machinists and laborers, had thus been applied to a "professional career." This path would be again blazed by others in the small, but growing, class of professional Swedish Americans.

Girls, too, were expected to go to school, to learn, and to prepare for the future. The blueprint for the girl's future up until at least World War II was quite different from that planned by the boys. The girl's version of industrial education was to learn a marketable skill that could be used to bring income into the family. It was important not to invest too much money in a girl's education. The reasons for this are easily understandable. Why

invest lots of money when she is only going to work for a couple of years? Typically, the average Swedish-American family was also on a very limited budget. Everyone was expected to contribute — even the young ladies. They had been penny-pinchers, but what little was saved had to be invested wisely. One case illustrating this point involved a pair of Bridgeport sisters. Their story could have been told by others who found themselves in the same situation.

> Edith and I just graduated from grammar school and my father made us attend business college, Booth and Bayliss. There were only three years of High School then and my father thought it better for we girls to go there [business college] rather than the High School as the girls would go off and get married at that time and would be no help to the family.[6]

Investing in the son's career, which was meant to last a lifetime, seemed to be a far wiser way to use the family's money.

It was somewhat unusual for the Swedish girl to finish high school in the 1880s. Even as late as the 1920s and 1930s, girls in the Swedish-American families might encounter resistance to continued education of their choice. Yet, it is obvious that the parents of the time were trying to prepare their sons and daughters for what the future would bring.

Case History II: Ella (Johnson) Christianson

Ella (Johnson) Christianson was born in Connecticut in 1907. Her parents had come to America to share in the opportunities they had heard so much about in Sweden. Prosperity did come to the Johnsons — after a great deal of work. As earlier immigrants had discovered, America's riches were not given freely. Ella was one of nine children in the family, which included seven boys and two girls. Her mother encouraged her to keep with tradition, end her schooling early and become a domestic. With encouragement from a brother, however, she decided to continue her education and become a teacher instead.

Ella Johnson, who later married and thus became Mrs. Christianson, reflected on her education for this study of the Swedes in Connecticut. In her letter she outlined her personal history as it pertained to education. An important question that arises in the case history concerns how much education is "enough" education? The following excerpts tell a part of her story.

> When we attended the one-room Elementary School here in Haddam Neck there was a definite barrier that divided Swedes and Yankees. Many times we were made to feel we didn't belong because we were Swedes. Here we certainly experienced discrimination. And I'm ashamed to add our teacher, born a New England Yankee, was the biggest offender. . . .
>
> Education was not important to my folks. When I graduated from Elementary School (1921) mother felt I should seek a job as a domestic. When she and many others came from Sweden most were hired as domestics until they married. She felt

she had a good life and income with the family that hired her and I know she loved me enough to want the best for me. Education was for the wealthy and we were not wealthy. Fortunately my brothers intervened (I am next to the youngest) and convinced mom and dad that "of course I was going to high school," and further education. When I got my job as a Physical Education Teacher they were very proud of me. My sister, ten years older, worked as a domestic for a while, then was determined to go into nurses' training. She attended high school for just six months then was qualified to enter nurses' training. When she graduated in 1922 again my folks were very proud of her. Of the seven brothers one graduated (my younger brother) from High School and one attended high school for two years, however each brother learned a trade and did very well. None were interested in continuing the lumber business; it was extremely hard work and standing timber was more difficult to purchase. Neither did they care to work at farming.[7]

Taking a look at eastern Connecticut, education provides a point of contrast for the small towns of Woodstock and Thompson. By the early 1940s two distinct pictures could be drawn for these towns. While Woodstock could boast that eighty-eight percent of its Swedish population had graduated from high school, Thompson's total counted only about two-thirds achieving this level. In addition, about one-quarter of Woodstock's graduates had gone on to further education of one kind or another. Less than one-tenth of Thompson's graduates opted for higher education. What was the difference? The parents' attitudes can partially explain why the youth of one town received more education. Simply stated, the Woodstock Swedes tended to value education more, while the Thompson Swedes valued quicker employment for their youth. Secondly, the youth of Thompson had the North Grosvenor Dale mills to work in. Steady work and relatively good pay were able to lure more than one young Swede from further study. Again the question arises, how much education is "enough" education?

Education was not confined to the children in this "immigrant state" of Connecticut. Connecticut ranked behind only Rhode Island and Massachusetts in the proportion of foreign stock in its population by 1930. By this date, 23.8 percent of Connecticut's entire population was foreign born, while another 40.8 percent were of foreign or mixed percentage. To look at the flip side of this situation, only about one-third of Connecticut's people in 1930 could be classified as "native" (not foreign-born or of foreign-born parents) Americans. The proportion of foreign stock in Connecticut's cities was even greater. In New Britain, for example, only one-fifth of its residents would fall into the category of "native" American in 1930.[8]

It is not surprising, therefore, that cities and towns created educational opportunities not only for the immigrant's children, but also for the immigrants themselves. In Hartford, for example, the Bureau of Adult Education was organized by 1922. Programs helped instruct all nationalities in the areas of citizenship, general education in the English language, and immigration policies. This broad view of adult education could, at

times, be seen almost as a counseling service for the new arrivals. Still, as *The Hartford Courant* reported in 1933,

> The evening schools have taken great care to instruct the foreign born in the local history of Hartford and have sought to arise in them an appreciation of the fine art of being good citizens and to develop in them a love for the priceless heritage of American ancestry, and all that such a heritage stands for.[9]

As the Swedes became more and more "Americanized" during the twentieth century, the value of a general education tended to increase in the minds of many Swedish Americans. Second, third, and fourth generation Americans of Swedish descent did not usually have the same type of economic hardship that their parents may have had. Education for these later groups, therefore, did not have to be primarily career oriented. They certainly did not have to concentrate on developing skills for work in the mills or as domestics in someone else's household.

The Americanized Swedes tended to absorb many of the changes in life-style that the American society offered. Educational norms were no exception. The professionals, for example, are no longer looked upon as being "beneath" the skilled craftsmen or mechanics. Education, regardless of sex, is encouraged. The student's wishes as to the direction that this education takes, are also more important than the traditions that had once steered education and training. The society of the 1980s is far different from that of a century ago when the Swedes began coming to Connecticut in substantial numbers. Educational opportunities, expectations, and freedom have also changed for this group who once were struggling "to make it" — and now "have made it."

NOTES

Part Five: Education

[1] Based on the 1930 U. S. Census, John A. Johnson, Federal Writers Project, Box 90, Folder 196:1a, October 27, 1936, The University of Connecticut Archives, Storrs, Ct.

[2] Based on a survey conducted by David E. O'Connor, on July 19, 1982, Carl A. Nuborg (respondent).

[3] Based on a survey conducted by David E. O'Connor, July 29, 1982, Robert A. Hallquist (respondent).

[4] Based on an interview conducted by George A. Fisher, "Sidney A. Johnson," Federal Writers Project, Box 26, Folder 109:22, October 31, 1939, The University of Connecticut Archives, Storrs, Ct.

[5] The material in "Case History II: Adolph Benson" is from Benson's book *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America*, Chicago: Swedish Pioneer Historical Society, 1961, pp. 49-77.

[6] Based on an interview conducted by William J. Smallwood, "Alice Hiller," Federal Writers Project, Box 26, Folder 109:22, December 15, 1939, The University of Connecticut Archives, Storrs, Ct.

[7] Letter from Ella (Johnson) Christianson to David E. O'Connor, on August 10, 1982.

[8] Samuel Koenig, *Immigrant Settlements in Connecticut: Their Growth and Characteristics*, Hartford: Connecticut State Department of Education (Works Progress Administration, Federal Writers Project for the State of Connecticut), 1938, pp. 12-3.

[9] Elsie MacKensie and L. J. Robertson, Jr., citing *The Hartford Courant*, May 3, 1933, "The Peoples of Connecticut" Multicultural Ethnic Heritage Archives, Box 14, Folder 4, August 17, 1936.

Part Six: Cultural Life — Literature, Art, Music and Dance

The Swedes of Connecticut have contributed a great deal to the cultural life of this state and the nation. Swedish-American visitors have added volumes to the state's already rich collections in the fields of history, poetry, song, and translations. Connecticut's Swedes have also advanced the visual arts through painting and sculpture. Swedish singers, especially the legendary Swedish male quartettes, sextettes, and choruses, have likewise made a favorable impact on the cultural development of the state. Finally, the Swedish dance groups have succeeded in preserving a piece of Sweden in America.

Swedish American Writers

The literary contributions of Swedes in Connecticut began soon after the giant immigration waves of the 1880s and 1890s started. It should be remembered that the vast majority of these early settlers had more pressing needs and demands on their time than did later immigrants. Thus, the number of early immigrants who could afford to spend time writing, or composing, was quite small. Still the meaningful contributions of people like Portland's Dr. Ludwig Holmes, and Collinsville's Axel Fredenholm, both recognized poets, will not be soon forgotten.

Dr. Holmes was born in Skåne in 1858 and died in America in 1910. In his short but productive life, poetry seemed to best suit his style for communicating with others. He also was a singer, which tended to reinforce his poetic talents. Of Dr. Holmes, it was said that ". . . he sang like the skylark from the early spring of his life and throughout its sunny summer," but ". . . he died singing before old age came."[1] The poet and historian, Axel Fredenholm, also added to Connecticut's cultural heritage. Born in Småland in 1881, he journeyed to America and pursued a career in journalism. While in America he published three books of his poetry. Later in his life Mr. Fredenholm returned to Sweden first to teach and then to become the president of a college. His two-volume history, *Svenskarna i Amerika*, which he co-authored in 1924, also provided valuable insights into the Swedish contributions to American life nationwide. Describing his works, one expert commented, "His poems are idyllic, artistic creations, thoughtful and sympathetic, like their author."[2] Other poets, such as New Britain's Olof Berquist and Dr. Rudolf Pilgren could be added to this list of Swedish Americans who have made a difference. Pilgren's sentimental "Greetings to the North," for example, shows the yearning that many first-generation Swedes felt in their hearts.

Greetings to the North

We see how the birds also move
Sometimes from northern regions,
But do they not turn back never-the-less,
As if drawn by secret forces?
Should this not teach our hearts to understand
Never to forget the plain nook
by the icy mountains of the North?[3]

S. G. Öhman

A number of prominent Swedish-American clergymen have also made their names known in literary circles. Of course, these clergymen would have had a better education than the average immigrant, so it was only natural that they would express themselves in a variety of written forms. New Britain's Dr. S. G. Öhman and Hartford's Dr. Julius Hutleen, for example, both were active in the Augustana Lutheran Church. As ministers and later officers in the New England Conference, they wrote extensively on matters

pertaining to the Lutheran Church and religion. Dr. John E. Klingberg, a long-time Baptist minister from New Britain, wrote a great deal about this city and the orphanage he founded there. Historians can still refer to Klingberg's 1911 history *Svenskarna i New Britain: Historiska Anteckninger (Swedes in New Britain)* to trace the Swedish settlement of the city. He also wrote a biography of the late Sunday School Missionary, Reverend P. E. Engberg, and a number of poems. Pastor E. G. Hjerpe, another early New Britain clergyman, tried his hand at poetry when he wrote:

> New Britain, dressed in the white snow,
> is truly lovely and divinely beautiful
> And there is certainly nothing like it.
> If king I was of this locale,
> I'd long ago New Britain have made
> capital of my kingdom.
>
> New Britain, adorned in its summer apparel
> is like a fair and bejeweled bride.
> With joyous faces
> The high hills in dusk,
> They form round her throat a necklace
> of rose red rubies.[4]

Among the better known Swedish-American historians from Connecticut are Hartford's Carl Ringius and Yale's Adolph Benson. Ringius' artistic talents moved back and forth from writing to painting. He is especially known for his *Thoughts and Impressions*, and the numerous articles written for prominent publications. Much of what is recorded about Connecticut's Swedes in national publications is due to the work of Ringius. The undisputed king of Swedish literature in Connecticut, however, is Professor Adolph Benson, of New Haven. Among the books Dr. Benson is most widely known for are: *Americans from Sweden* (1950), *The Old Norse Element in Swedish Romantism* (1914), *Sweden and the American Revolution* (1926), and *Swedes in America, 1638-1938* (1938). Other books, written alone or co-authored by Benson, along with dozens of scholarly articles, have earned him the nationwide respect of scholars.

To the student of Connecticut Swedes, Benson's *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America* has much to offer about life for the early Swedish immigrants. This brief autobiographical sketch touches the reasons for immigrating, growing up in Connecticut, education, and the business climate in this state. In short, it is not simply a commentary on the experiences of a single immigrant. Instead, it relates to the Swedish experience and the times dating from the 1880s to the 1950s. In a similar vein, Joseph Kallgren's autobiography, *From Memory's Recesses*, depicts the life of this Swedish American from Woodstock, Connecticut.

Henrik Hillbom

Swedish-Americans: Artist, Sculptors, Craftsmen

The Swedes have long valued creating, whether it be with a hammer or a brush. Many of Connecticut's Swedish artists, like its authors, have gained national attention for their work. Henrik Hillbom, who was born in Sweden in 1863 and later settled in Wallingford, is a case in point. Hillbom was especially fond of using landscape scenes as topics for his paintings, and his works grace many private homes and galleries. He also gained membership to several art associations including the Salmagundi Club of New York and the Connecticut Academy of Fine Arts. Hillbom's talents extended into the area of silver design. So fine a craftsman was Hillbom, that a collection of his silver designs can be found at the Metropolitan Museum in New York City.

A L

Another painter of note was He
in Karlskoga, Värmland. After comi
portrait and landscape painter. It w
portraits of a number of New Haven
in the New Haven City Hall for
Memorial in Hartford and can toda
state. Before his death in 1926, Söde
Art. As one who was concerned abo
of the Federation was disappointing
to this day.

Carl Ringius, author and painte
After visiting America in 1899, he de
he contributed much to the visual
impressive list of awards for painting
Chicago in 1929. He also gained a va
at times, select local topics to pain
Hartford" depicts his home city in

andscape painted by
Henrik Hillborn

rman Södersten, of New Haven. Södersten was born
ng to New Haven, he began an illustrious career as a
vas Södersten who was commissioned to paint the
mayors. Many of these portraits have hung proudly
vears. His works also were displayed at the State
y be found in many private collections around the
sten tried, in vain, to establish a State Federation of
ıt the preservation of art in Connecticut, the failure
Still, Södersten's work has survived and is enjoyed

, was born in Bjerröd, Båstad, on December 3, 1879.
cided to return for good in 1902. During his lifetime
arts in the state, and nationally. Included in his
is the J. W. Sinding prize, which Ringius accepted in
riety of honors for his work in tapestries. He would,
For example, Ringius' "Landmarks, Old and New
ɔil. Many other oil paintings were the result of his

creative eye and hand. Together with Os
painter of Swedish descent, Ringius hel

Carl Ringius

Arts. Since its founding in 1914, the instit
and sculptors to its ranks. Serving on the
years. Ringius advanced the purpose of t

Connecticut's Swedish-American sc
and Edward Widstrom of Meriden, have a
Hammargren's fine stone carvings were
founded as an exclusive boarding school
school itself was begun by Mrs. Theodore
of the arts and culture in Connecticut.

In the crafts the Swedes have always
Design in weaving has been a time-hono
history of textile design dating back into

car Anderson, who was a Connecticut marine
ped found the Connecticut Academy of Fine

The Hartford Landscape
A painting by Carl Ringius

ution has added many nationally known artists
Board of Directors and as Treasurer for many
he organization — to promote art in America.
ulptors, including Avon's Fritz Hammargren
lso achieved recognition in their field. Some of
reated at Avon Old Farms School, which was
for boys in the early part of the century. The
Pope-Riddle, and has long stood as a supporter

orided themselves in the art of creating designs.
red art in Sweden. Connecticut Swedes have a
the early twentieth century. The work of Mrs.

Lisa Ringius, for example, was widely displayed during this period. Her designs were exhibited by the American Federation of Art and The Art Institute of Chicago, among other showings. Recent work in the weaving arts was undertaken by Judy Nelson of Somers, Connecticut. For a time, Somers could even boast of a Scandinavian weaving shop.

Design in silver, as was demonstrated with Henrik Hillbom, also gained prominance in Connecticut. In addition to Hillbom's work, others have contributed. The five Malmquist brothers, like Hillbom, were employed as silver designers for the Wallace Company. C. W. Malmquist, who was born in Värmland, Sweden in 1861, came to the

C. W. Malmquist

United States in 1882. He combined artistic talents with his work in printing and steel. Among his early tasks was designing an emblem for the Vasa Order of America. His design was accepted at the March, 1899 New Haven meeting, and became the banner under which the Vasa Order marched — first throughout Connecticut and then into the remainder of America, Canada, and even Sweden. Often these silver designers are described as "over-conscientious," "artists," and "creative." To understand why, one simply has to consider that these men viewed their "work" as "art."

Music and Swedish Americans

The traditional love of music in the Swedish community is pointed up time and time again by the number of singing clubs and organizations which dot the state. In fact, in the first half of this century wherever there was a concentration of Swedes you could bet that there would also be a choral club. In a sense, the Swedes of Connecticut inherited their love of music and song from their homeland. Unable to afford the opera or other "high culture" forms of entertainment in Sweden, the common people looked to folk music to satisfy their thirst for music. It should not surprise anyone that the themes of many popular songs that crossed the ocean with early Swedish immigrants were about everyday life, the seasons, nature, their homeland, and other topics which directly affected their lives. Among the specific titles that were sung with vigor in Sweden and in Connecticut during the early years were: "Sleep in Peace," "Spring Song," "Mother Little Mother," "Morning," "Sweden's Flag," "To My Home," "O Värmeland," and "Remember Those at Home."

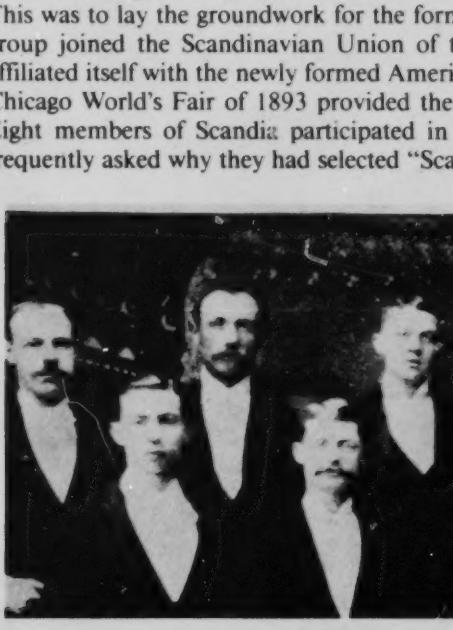
Capable of bringing tears to the eyes of the sometimes nostalgic settlers in Connecticut was "To the Swedish Homeland," or "Du gamla, du Fria, du Fjallhoga nord." The Dybeck lyrics read:

1. Thou ancient, thou wholesome, thou mountainous north
   Thou silent, thou rich in joy, thou glorious;
   We hail thee thou fairest of lands on the Earth
   (chorus)
   Thy sun, thy skies, thy flowery valley greeting
   The sun, thy skies, thy flowery valley greeting
2. Thou lingerist in memory from former great days,
   When honored thy name o'er earth resounded
   I know that thou art and will be what thou wert
   Ah! I would live, yes I would die in the Northland.[5]

The Swedes were no long in Connecticut before they organized singing groups of their own. These groups took the form of quartettes, quintettes, sextettes, glee clubs, and choruses. They were especially visible in the cities because it was in these urban areas that most Swedes settled. In New Britain, for example, the Vega Glee Club was organized in 1879. Like other singing groups in the latter nineteenth and early twentieth centuries, it was short lived.

The Swedish male singing groups in Co
pattern in the latter nineteenth and early tw
forming of a singing group. It might be a glee
organizations. Usually it would disband a fe
different name, a few years after that. In th
Glee Club (1879) was later replaced by th
Club's quartette, (1897); The New Brita
reorganized in 1900; The Verdandi Choir

The early history of the present-day Ap
to that of New Britain's Swedish singing
Benefit Society, New Haven's oldest Scandi
This was to lay the groundwork for the for
group joined the Scandinavian Union of
affiliated itself with the newly formed Ameri
Chicago World's Fair of 1893 provided the
Eight members of Scandia participated in
frequently asked why they had selected "Sc



Orpheus of New Have

back in Connecticut this Scandinavian t
"Orpheus" adopted. The several Danish and
Orpheus was a Swedish group. After a fe

Interest in the male chorus increased a
York, appealed for financial aid. The New H
concert, but again disbanded once they had

nnecticut tended to follow roughly the same
entieth centuries. This pattern called for the
club, a quartette, or any of the other types of
w years after forming but be revived, under a
e history of New Britain's Swedes, the Vega
e following singing groups: Swedish Chess
in Glee Club (1897) — disbanded and
(1907); Eolus Singing Society (1910).
ollo Singing Society of New Haven is similar
groups. By the mid-1880s the Viking Sick
navian society, had organized a male chorus.
nation of Scandia in 1889. At this time the
the Swedish Singers and shortly afterward
ican Union of Swedish Singers (AUSS). The
stage for the AUSS' first Singing Festival.
this festival. While in Chicago they were
ndia" as a name. After considerable debate

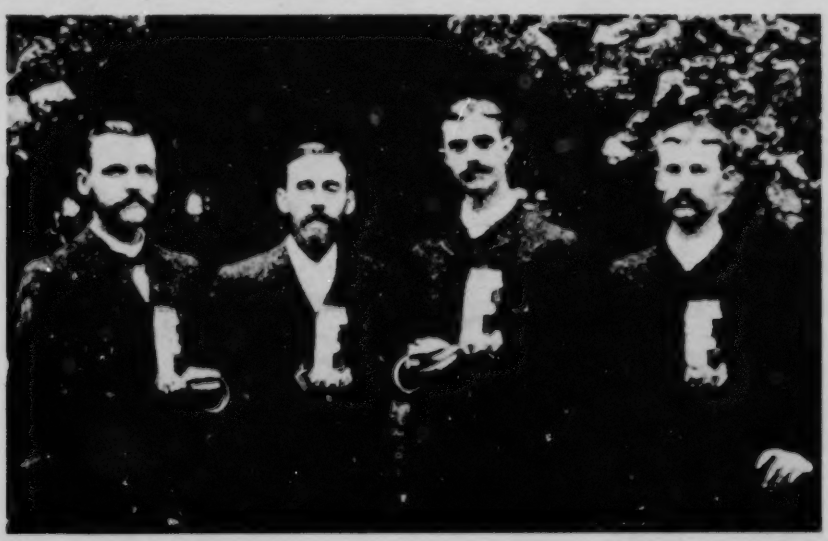
n — Organized 1893

erm was dropped, and the more Swedish
Norwegian singers promptly resigned. Now
years however, Orpheus also disbanded.
fter the Swedish Hospital in Brooklyn, New
aven singers banded together for one benefit
net their charitable responsibilities. Only the

Söderman Quartette was left to represent New Haven at AUSS singing festivals during this lapse in chorus singing. Again responding to the charitable pleas of the Swedish Aid Society of New Haven in 1902, singers of the former Scandia and Orpheus choruses banded together and recruited additional members from the growing Swedish community. Enthusiasm ran high, and a new group called "Apollo" was formed. It was, in fact, the Apollo Singing Society, along with The North Star Singers of Bridgeport, who so ably represented Connecticut at the 1982 AUSS Convention in Seattle, Washington.[6]

Swedish male singing groups have, to an extent, been influenced by forces beyond their control. They have had to adapt themselves to an ever-changing environment. A part of their story revolves around periods of sagging interest, which tended to result in the disbanding of the group. Yet another important element in this story is their charitable responses to the needs of people. Economic and social forces have also forced the Swedish singing groups to bend. New Britain's Arpi Sextette provides a good example of this.

In 1904 the six-member "Arpi Sextette," was organized. It became the "Arpi Quartette" a year later when two of its members left the city. By 1911 one of these members returned to New Britain and rejoined the group. Hence, the "Arpi Quintette" was formed. Also in 1911, another singer joined the group, restoring it to the "Arpi Sextette."[7] What should be remembered is that the early Swedish immigrants to Connecticut were coming to make a better life for themselves and their families. The singing groups brought a great deal of enjoyment into their homes and into the Swedish community, but



The Apri Quartette

they did nothing to bring an income into the singers' households. In the late nineteenth to early twentieth centures, survival was the number one concern.

The history of the Swedish male singing groups in Connecticut has been one of ups and downs. Among those making significant contributions to this history include:

Bridgeport	Swedish Singing Society Norden, North Star Singers
Hartford	Swedish Singing Society, Lyran Swedish Glee Club
New Britain	Arpi Sextette, Arpi Quintette, Arpi Quartette, Vega Glee Club, Swedish Chess Club's Quartette, The New Britain Glee Club, Verdandi Chorus, Eolus Singing Society, Wennerberg Chorus
New Haven	Orpheus, Swedish Singing Society Apollo, Söderman Quartette
Waterbury	Harmoni Chorus

Today, only three of this number remain — Apollo of New Haven, the North Star Singers of Bridgeport, and the Wennerberg Chorus of New Britain. They stage local concerts and take part in National and Eastern Division AUSS singing festivals. As the times changed, so did the composition of these groups. In some parts of the country, women's choruses have been formed and have gained membership in the AUSS. Although this has not happened in Connecticut yet, there is a great deal of talk about the possibility of organizing women's groups. Another change from the past concerns the ethnic composition of the choruses. Today, for example, the major criteria for joining Apollo is "interest" in Swedish choral music. A Swedish background is no longer demanded. As we continue toward the twenty-first century, these changes may well help preserve the lives of the Swedish choruses and, in turn, help preserve this valuable piece of the Swedish heritage in America.

Many traditional Swedish songs are still performed at AUSS concerts. They reflect due respect to the past while rejoicing in the present. Hence, songs dealing with both cultures, American and Swedish are included. The two songs below illustrate the Swedes' respect for their Swedish-American heritage.

1. SWEDEN'S FLAG

Hugo Alfuen

Proudly flame, when heaven lowers,
Like a glimpse of summer sun,
Over Sweden's forests, hills and towers,
Over streams that violet run;
Thou that singest, as thou spreadest,
Of old fortunes' smiles or stroke:
"Lo! the sun shines! No wrath's dreadest
Thunder struck our gallant folk!"

Flame on high, our love's dear token!
Warm us when the winds blow chill!
Burn, O blue folds, with unspoken
Love, more strong than ev'ry ill!
Sweden's banner, Sweden's glory,
Olden treasure, pledge unbroke!
God is with us; evermore He
Guards our free, our Swedish folk![8]

K. G. OSSIANNILSSON

2. AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrim's pride,
From ev'ry mountainside,
Let freedom ring.

Our Fathers God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright,
With freedom's holy light,
Protect us by thy might,
Great God, our king.[9]

Dance and Swedish Americans

The history of Swedish dance in Connecticut is as old as Swedish settlement itself. To the early Swedes, dance was as much a part of their lives as was singing — or eating. It was not uncommon for Swedes to congregate in private homes, a variety of fraternal lodges, or in any nearby meeting place for a little song and dance. These dances were often complex, but the Swede's love for them made the dance a folk art in itself. As early as the 1930s dance groups were taking up where the earlier Swedes had left off. The preservation of Swedish dance was in their hands as second- and third-generation Swedes were absorbed into the American mainstream. Among the more popular dances that Connecticut's early Swedes enjoyed were: the Oxen Dance, Swedish Polka, Vingorkerse Dance, Dal Dance, Swedish Bing Dance, and the Swedish Clap Dance.

Dances, of course, were devised for enjoyment, but they can also tell us a great deal about a culture. The classic "Oxen Dance," for example, comments on typical behavior of young Swedish men when they gathered together. In this dance, all participants are men. They line up in two rows facing each other. Then, they "dance" through a number of behaviors, such as teasing, threatening, and ultimately fighting. This dance, in the past and today, can still bring roars of laughter from spectators.[10]

The Wonder Weavers

Swedish dances have been preserved in Connecticut. One of the key people responsible for teaching dances to the youth is Branford's Ingeborg Hallden. Mrs. Hallden has served as the Cultural Leader for the Order of Vasa, a national Swedish fraternal organization. She held the post of Supervisor of Children's Clubs in Connecticut from 1965-1978, and was appointed the Vasa Grand Lodge Youth Director of the Eastern Region. As early as the 1940s she was teaching her own children and others the traditional Swedish dances. By 1945 she was able to bring a performing group to Chicago. Thus, Mrs. Hallden revived interest in children's dance and revived the Vasa Vagga No. 157 in 1963. The sponsoring organization was the local Vasa Lodge, Diana-Birger Jarl No. 3, of New Haven.

This children's club danced through the 1960s and '70s and still performs at Swedish festivals, clubs, meetings, and other gatherings today. Mrs. Hallden remembers, vividly, the highlight of her career as leader of Vasa Vagga. It occurred during the Eastern Vasa Youth Tour in Sweden in 1965. Five Connecticut children, including two from Vasa Vagga, were selected for an elite dance company which performed for six weeks in Sweden. Mrs. Hallden was one of the tour leaders, which was an honor in itself. Before leaving Sweden, a chance meeting gave her a life-long memory. As she remembered,

Ingeborg Hallden and
the late King of Sweden

I had my polaroid camera with me and I took the king's picture. He had never seen a polaroid camera in action, evidently. His photographer said to me, "go over and show him your picture." I said "I can't go over to the king." He said "go." So I went over and showed him the picture and he said "you took it last year?" And I said "no, I just took it now." He said, "you have wonderful machinery in America." He was really thrilled with the picture. And then his photographer took my picture with the king. I didn't know this until the next day when it was in all of the Swedish newspapers. . . . That was something I'll never forget and I relive it all the time.

Of course the learning that went on during the six-week period would likewise create many new awarenesses. The travel, living with host families, singing Swedish songs, and performing Swedish folk dances, made this truly a cultural eye-opener. Perhaps the spirit of this adventure can best be summarized in the words of the group's official "Vasa Greeting" song:

We bring our Vasa greeting
To you from U.S.A.
We children of our Order
Have come a long, long way
To honor and to cherish
Our parents lovely land;
The sunlight nights, the beauty,
the good for which it stands
We know we never shall forget
all the friendly people we have met
Our hearts are filled with
happiness
God bless you every one!!

The adult version of Vasa Vagga is the Wonder Weavers. One of the major reasons why children's groups, such as Vasa Vagga, are so important is because they plant the seed of interest in these young people. As it turns out, some of the former members of Mrs. Hallden's children's club are today members of the Wonder Weavers.

Organized in 1973, the Wonder Weavers have performed a variety of complex dance routines at churches, clubs, and many other gatherings of interested people. Because of intermarriages not all of the members of the Wonder Weavers are Swedish. Still, they entertain with vigor. Many members are also active members in the Diana-Birger Jarl Lodge in New Haven.

While the ethnic composition of the Wonder Weavers is not entirely Swedish, the dances that they so ably perform are. Those concerned about the preservation of Swedish traditions in Connecticut can be confident that this folk art is in capable hands.

Part Six: Art, Drama, Cultural Life, Literature and Music

[1]Dr. Jacob Bonggrer, "Swedish-American Literature," *The Swedish Element in America*, Vol. II, edited by Erik G. Westman, Chicago: Swedish-American Biographical Society, Publishers, 1931, p. 315.

[2]*Ibid.*, p. 318.

[3]Dr. Rudolf Pilgren, "Greetings to the North," *Svenskarna i New Britain*, by J. E. Klingberg, 1911, p. 104, translated by Mally Charters.

[4]Pastor E. G. Hjerpe, (poem untitled), *Svenskarna i New Britain*, by J. E. Klingberg, 1911, p. 5, translated by Mally Charters.

[5]D. M. Bacon, editor, *Songs Every Child Should Know*, (publisher, page not available).

[6]"Swedish Male Chorus Singers in New Haven," *Musical Festival and Convention — The American Union of Swedish Singers* (Eastern Division), New Haven, Ct., 1932.

[7]Information in this section came from the 1916 AUSS (Eastern Division) convention booklet; New Britain hosted this annual event.

[8]*Tercentenary Jubilee Chorus of Sweden, 1938: English Text Book*, translations by Edward Adams-Ray, Chicago: Soderlund Printing Service, 1938, p. 3.

[9]*Ibid.*, p. 23.

[10]Joyce Starr, "The Wonder Weavers: Hoedowns Scandinavian Style," *The Sunday Republican Magazine*, Waterbury, Ct., July 17, 1980, pp. 3-5.

[11]The information regarding the Eastern Youth Tour was contributed by Ingeborg Hallden, in an interview with David E. O'Connor, on August 9, 1982. Also see *Eastern Vasa Youth Tour to Sweden, 1965*, pp. 12-5.

[12]Inga E. Petterson, "Vasa Greeting," *Eastern Vasa Youth Tour to Sweden, 1965*, p. 2.

Part Seven: Religion, Religious Holidays, and Charities

Religious persecution ranks high on the list of reasons why some immigrant groups traveled to America. In many cases, these immigrants also sought to escape political injustices and poor economic conditions in their homelands. Swedish immigrants, as you read earlier, weren't faced with these hardships to the same degree as some other groups were. Most immigrants, however, did feel the pinch of all three of these forces.

The official religion of Sweden during the great waves of Swedish immigration was Lutheranism. Much of the Swede's life revolved around it. Baptism, confirmation, marriage, and burial all were religious events. Thus, the Lutheran Church, which also influenced the day-to-day affairs of the people, exerted a kind of control which was unpopular in some circles. When the Swedish immigrants arrived in America, many maintained strong ties with the Lutheran Church. Other Swedes, who were guaranteed freedom of religion by the United States Constitution, organized themselves into different Protestant denominations. Included in these new congregations were Swedish Baptists, Methodists, the Evangelical Covenant and the Salvation Army.

The histories of these early "Swedish" churches tend to contain some common elements. Many, regardless of denomination, began with relatively few members. Twenty or thirty people, just a few families, could plant the seed of a church. Usually, a traveling minister would offer services to these small groups. Often, services would be held in a private home, a rented meeting hall, or a borrowed church. The Swedish congregation might also serve to attract more Swedish immigrants to the area. Having Swedish religious services, even if they occurred only once a month, was a selling point for Swedish settlement in a community. The rapid expansion of these congregations was typical. Growing church memberships due to heavy Swedish immigration, required the building of their own churches. Swedish was the language used in most churches until the 1920s and 1930s. At this time the debate between first- and second-generation Swedes over the use of the Swedish language for worship raged. The result, by the 1930s and '40s, was a shift from all-Swedish to all-English services. Today, while pride in the contributions of the early Swedes is still great, no recognized "Swedish church" remains in Connecticut. Some carry on a variety of Swedish traditions, but all welcome people of all ethnic backgrounds to worship within their walls.

The Swedish churches of the early Swedish Americans were active and vibrant institutions. They touched the lives of Swedes in many ways. The church could supply them with a meeting place. Many organizations were also sponsored by these churches, including choirs, Sunday schools, and charity and aid societies of one kind or another. By the mid-1930s, there were no fewer than sixty-six "Swedish" churches in Connecticut. Swedish churches would include all of those founded by Swedes, or with heavy concentrations of Swedes as members. Table XIII shows the number of these churches, by denomination in 1937 and the cities or towns in which they were located.[1]

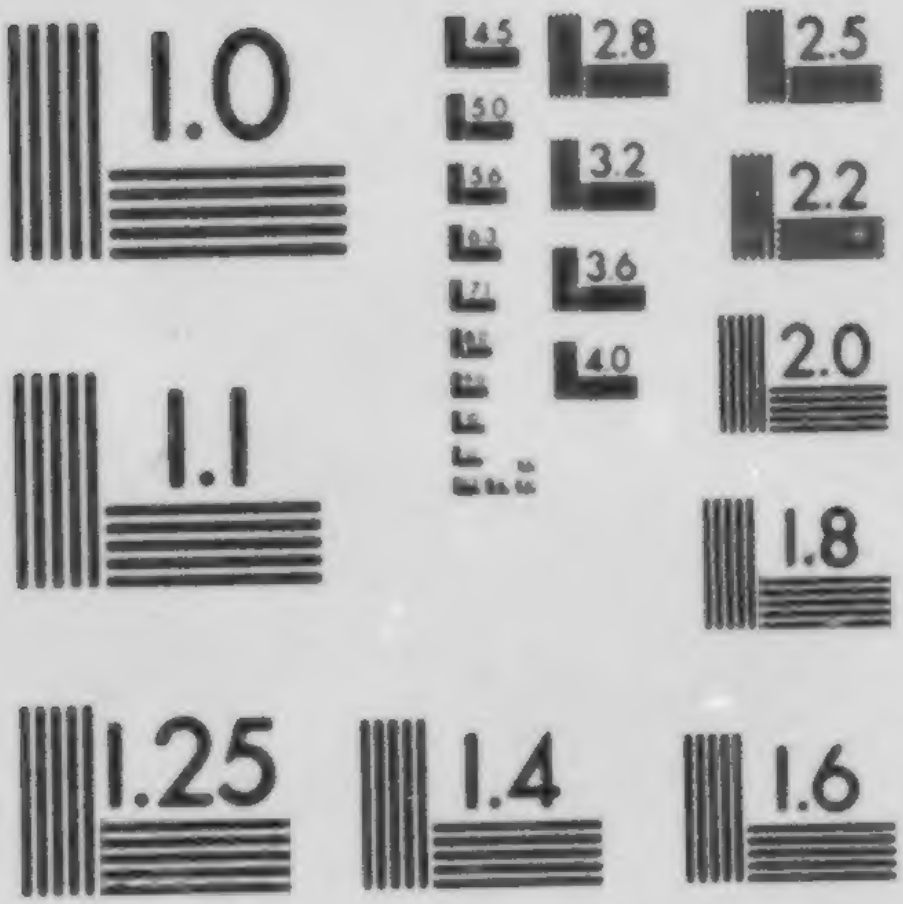


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TABLE XIII SWEDISH CHURCHES IN CONNECTICUT IN 1937		
DENOMINATION	NUMBER OF CHURCHES	CITY OR TOWN
Baptist	7	Bridgeport, Bristol, Hartford, Meriden, New Britain, New Haven, Waterbury
Evangelical Covenant	23	Bridgeport, Bristol, Collinsville, Cromwell, Danbury, Deep River, East Hampton, East Norwalk, Georgetown, Hartford, Ivoryton, Manchester, Middletown, Naugatuck, New Britain, New Haven, New London, North Granby, Plainville, Stamford, Thomaston, Washington Depot, Woodstock
Augustana Synod Lutheran	29	Ansonia, Branford, Bridgeport, Bristol, Centerbrook, Cromwell, Danbury, Deep River, East Hampton, East Norwalk, Forestville, Georgetown, Hartford, Manchester, Meriden, Middletown, Naugatuck, New Britain, New Haven, North Grosvenordale, Norwich, Portland, Stamford, Thomaston, Torrington, Washington Depot, Waterbury, West Haven, Willimantic
Methodist	4	Ansonia, Bridgeport, Hartford, New Haven
Salvation Army (Swedish Branch)	3	Bridgeport, New Britain, New Haven
	TOTAL: 66	

By the 1920s some Swedish-American churches were feeling growing pains. They were, after all, young American institutions using a foreign tongue as their language of worship and preaching. By this time many first-generation Swedish immigrants were elderly. Primarily through the efforts of second- and later-generation Swedish Americans pressures were being placed on these churches to become less ethnic and more

mainstream American. The logical starting point for this transformation was to change the language used in church services from Swedish to English. This transformation carried through the 1920s, 1930s and 1940s. Dr. Stanley Sandberg, Pastor Emeritus of Hartford's Emanuel Lutheran Church, explained this process in his parish.

> I think it's important to understand that naturally these folks that came to this country from Scandinavia who were Lutheran tried to pull themselves together. When the Swedes formed a church, the language that would be spoken was Swedish. The same thing was true with the German Lutherans and the Norwegian Lutherans. They operated in that language. They conducted their worship, their services, their social life — everything was in that language. During an extensive period there were continual waves of folks coming over so there were always those who needed to be integrated into the church, social clubs, or whatever. The point is that when those waves stopped, then it became obvious that they had to move into the language of the land. That was a real struggle, obviously, in most churches. This happened not only to Lutherans, but also to the Methodists and the Baptists who came from foreign-language countries. The struggle was between the younger folks and the older folks. It took years to work this out.
>
> At Emanuel, just prior to my coming in 1948, the congregation had been conducting both English and Swedish services. I think that probably those who were in leadership roles at Emanuel at that point recognized that the congregation would have to become an English-speaking congregation if it was going to have any future. Although this was never said, I have a feeling that they were not unhappy when they heard that Sandberg could not really handle the Swedish. I have some knowledge of it, but as far as preaching it, this was out of the question. The congregation itself at that time voted that there were to be English services only, which didn't make a lot of people happy. That was in 1948. Having operated for fifty years as a Swedish Lutheran church, that name still hangs on in many quarters. The name of the church is Emanuel Lutheran Church.[2]

Hence, as the years passed, so did the language. There were other changes occurring in the role of the church itself. As the first-generation Swedes passed away, the more Americanized second and third generations did not have to rely in this institution as much as their parents had. These later generations could speak English fluently, thanks to the efforts of their parents, the social environment, and public education. The church, as well as some of the Swedish clubs and societies, had become, in a sense, victims of the Swede's successful assimilation. Important to note here is that like the Swedish people themselves, the "Swedish" churches adapted too. The church had helped the early Swedish immigrants to adjust to their new homeland. By the mid-twentieth century it was time for the later Swedes to return the favor by redirecting these churches into the American mainstream.

The "Swedish churches" also had to come to grips with the changing norms in America. America had always been "freer" society in that people here could express

themselves as they wished. By the 1920s and 1930s, this freedom of expression was spreading to people's behaviors. Americans, regardless of nationality or religion, rejected some of the stricter "old world" codes which told them what they could and couldn't do. Below are three reports, from different viewpoints, about the rules of "Swedish" religious bodies in the late 1930s.

> We don't tolerate dancing in our church and we preach against movies. But it doesn't mean that anybody is going to hell because they dance or go to the movies or play some cards. . . .[3]
>
> Rev. Newton F. Sundstrom, First Swedish Methodist Church, Bridgeport, Ct.

> We don't allow drinking, positively not. We won't stand for drinking. We don't like smoking and we try to prevent it but we won't put a soldier (member) out if he smokes. We don't feel that a man will be eternally damned if he smokes . . . We require that our members become good Christians. When a person first joins our army we take them in as a soldier. But they are not admitted to full membership. They are on trial for three months. We don't have a lot of members now, about 125. Years ago a lot of them slipped and went to the devil. Some of them left and joined the church because they were weaklings and thought the Americans were laughing at them.[4]
>
> Major Carlson, Head of the Salvation Army, Swedish Branch, Bridgeport, Ct.

> Our church was very strict. I couldn't go to dances and shows and after I got married I broke from the church. . . .[5]
>
> Mrs. Peterson, Baptist Parishioner, Bridgeport, Ct.

Thus, becoming "Americans" meant much more than converting from the Swedish to English language. It meant a change in lifestyle too, especially for second- and third-generation Swedish Americans.

The histories of the Swedish churches in Connecticut, as already noted, have many common features. At this point it would be useful to explore the background of one church which, to a certain extent, gives insights into experiences of many others. In Case History One, the history of Connecticut's first Swedish church, Portland's Zion Lutheran Church, will be examined.

Case History One: Zion Lutheran Church, Portland

It was not simply by chance that a large number of Swedes happened to settle in Portland, Connecticut. Well known as the "Brownstone Town" in the 1870s and 1880s, those with stonecutting skills converged on this small Connecticut town. Many Swedes and other Scandinavians were among the group of skilled workmen. While the quarries, through jobs, could help provide food for the physical growth and health of these new im-

migrants, they could not offer the spiritual food which many desired. Hence, on August 8, 1873, with the help of New York City's Pastor J. C. Princell, the Swedes established "The Swedish Evangelical Lutheran Missionary Society of Portland, Connecticut."

This society existed for less than one year. By the following summer plans were being made to dissolve the society and form a congregation. The debate that followed resulted in the formation of a church. It was called the "Swedish Evangelical Lutheran Zion Church of Portland, Connecticut." There were sixty-seven charter members. On Easter Sunday, 1875, the following report was offered by the Executive Committee of the Church Society. In it some of the conditions which existed in this early parish were outlined:

> As an Executive Committee we make the following report. We have gathered six times for worship. Pastors Princell and Hultgren as well as students Fogelstrom and Monten have conducted these services. We are very happy and indeed encouraged to report that nearly 200 persons have attended each one of our worship hours.
>
> We encountered one difficulty, namely to find a suitable place to hold our services. We are indebted to the Methodist Church for the use of their church school room and hope that we may continue to meet there.
>
> The offerings have been large enough to pay all our expenses for pastoral services, rent, etc., and yet we have a good working balance in the treasury.
>
> We confess and want to acknowledge that God has been very gracious and good to us. We wish to thank all who have shared this work with us.[6]

The problems of inadequate facilities, and capable, but temporary leadership, had to be addressed by the new congregation. They were accepted into the Augustana Synod, or Swedish branch, of the Lutheran Church, on March 21, 1875. Being thus recognized, they strove to build a church building. By the summer of 1875, the fund raising drive had begun. Pastor T. O. Linell replaced the student Monten in April of 1877. By May of 1877, the congregation had purchased a piece of land for their new church.

When spring came in 1878 it looked as if the Swedish Lutheran Zion Church congregation would soon be comfortably nestled in a new house of worship. Unfortunately, a fire gutted the still unfinished structure. Many people of the time suspected that arsonists from another religious group had torched the building to discourage the Swedes. Church leaders, though disappointed at the loss, had insured the building for a whopping $750. This was plenty to start rebuilding immediately. By November 23, 1879, after exhausting their treasury and the labor of its membership, the church building was completed. The total cost was $2,325.

Many additions had to be planned after 1879. A parsonage, for example, was constructed for use by the resident pastor in 1886. A four-acre plot of land for the "Swedish Cemetery" was purchased in 1889. The property and wealth of the church multiplied as did its membership, from the 1880s to the 1910s. By the mid-1910s, however, the "bread and butter" of many Swedes in Portland, the brownstone quarries,

were all but closed down. This caused economic
caused a migration from the area. Church men
Dr. Ludwig Holme's pastorate (1903-1908), to

The original building, Zion Lutheran
The Augustana Lutheran "mother

In addition to losing membership at this rate
qualities. In 1931, for example, the congregation
first, third and fifth Sundays of the month, while
for Swedish services. Later, in 1937, the number

hardship for many in the region. It also
ıbership dipped from about 800 during
705 in 1931 and 571 by 1930.

ı Church, Portland, Ct.
church" in our state

. Zion was also losing some of its ethnic
ı voted to have English services on the
reserving the second and fourth Sundays
of Swedish services was reduced to only

one in months which had only four Sundays. By the early 1940s, the Swedish services had stopped completely. Also in 1931, the "Swedish" was dropped from the church's name. From this time on, the "Swedish Evangelical Lutheran Zion Church" would simply be called the "Zion Evangelical Lutheran Church". In 1963, the congregation was ready to move to new quarters. On Easter Sunday, April 14, 1963, the old Waverly Avenue church was deconsecrated.

In 1968, the new Zion Church was ready for occupancy, and on March 10 of that year the first service was held. By 1974, the membership was 459. Much had been accomplished, and much had changed, since the congregation first formed in 1874. But a couple of things remained in constant, including the fact that the Zion Lutheran Church was the first Augustana Lutheran Church in Connecticut. Considering its pioneer heritage, is it any wonder that it is still referred to as the "Mother" of Augustana Lutheran Churches in Connecticut?

Religious Holidays

From the youngest to the oldest, Swedes have always delighted in celebrating their religious festivals. Two Christian celebrations that are still firmly entrenched in the traditions of Swedish Americans in Connecticut are the Saint Lucia Festival and Christmas Eve. Both are part of the Christmas season and contain uniquely Swedish features.

The Saint Lucia festival begins the Christmas season in Sweden. For many Swedes in Connecticut this festival of lights on December 13 does the same. The Lucia pageant has been celebrated by many religious and lay groups around the state in the past few years.

Emanuel Lutheran Church, Hartford
Emanuel Lutheran Church, Manchester
Gloria Dei Lutheran Church, Bristol
St. John's Lutheran Church, Stamford
Tabor Lutheran Church, Branford
Trinity Lutheran Church, Milford
Vasa Order

In keeping with the good feelings and generosity associated with the Christmas season, the Saint Lucia Festival traces its origin back to 300 A.D. At that time a young Sicilian virgin gave all that she possessed to the poor of her native land. This act of benevolence enraged her husband-to-be, as her dowry was now distributed to the poor instead of being deposited with his possessions. Therefore, he had Lucia branded a heretic "Christian" and condemned to death for her wickedness. She died a martyr, but it was said that she reappeared, wearing a headdress of lighted candles, during a Swedish famine. Her gifts of food at that time added to her courageous and generous image among the common people.

What is fact and what is legend in this tale is anybody's guess. The story of Lucia, the symbolic bringer of light to a dark, mid-winter land, was widely accepted in Sweden. It

confirmed the spirit of Christmas, which made this festival compatible with the season. In terms of religious significance it is not usually viewed as an especially sacred event. As the Rev. Richard Pearson, Pastor Emeritus at Bristol's Gloria Dei Church put it, "The Church as such has little interest in the production (St. Lucia Festival) because it has a minimum of religion — it is quite a spectacle which appeals to a popular audience."[7] It is a piece of Swedish culture which dates back centuries, however, and as such can tell us about a way of life and the heritage of years gone by.

The other major Swedish celebration which is connected with Christmas is the Christmas Eve festivity. For the Swedes, it is Christmas Eve that is the major time for celebration, rather than Christmas Day. Preparation for this holiday begins in early December, in some cases, to insure that the 'Jul smorgasbord" is complete. This is a night for family and friends to reunite under one roof. The older folk might sip a steaming cup of glögg, a hot, spiced wine. Other dishes which are popular in this Christmas Eve smorgasbord include: Janson's temptation, an anchovy and potato casserole; inlagd sill, or pickled herring; lutfisk, a dish made from dried cod; head cheese; corned beef; pickled beets; Swedish meatballs; brown beans; rice porridge or pudding; and a selection of cheeses. As might be expected, a variety of "American" dishes have also found their ways into the biggest feast of the year. The recipes listed below might help revive some memories, and some traditions, in your home.[8]

Inlagd sill (Pickled herring)

2 salt herring
Dressing:
½ cup white vinegar
3 tablespoons water
2 tablespoons sugar
10 whole allspice
Garnish
1 red onion

Clean fish and soak overnight in cold water. Bone, skin and fillet and cut fillets into ½-inch slices. Mix dressing and pour over. Garnish with sliced onion. Let stand in cool place a day before serving.

Inlagda rödbetor (Pickled beets)

2 pounds beets
¾ pint vinegar
⅓ cup water
½ cup sugar
3 whole cloves
small piece horseradish

Cook beets in boiling water until tender. Remove skins, roots and eyes and cut into slices. Heat vinegar, water, sugar and cloves and pour over beets. Add horseradish and leave overnight in cool place.

Janssons frestelse (Janson's temptation)

8 Swedish anchovies
1 tablespoon butter
1 pound raw potatoes, cut into strips
2 onions, sliced
2 tablespoons anchovy juice
1 cup cream.

Clean and fillet anchovies. Butter baking dish and arrange alternate layers of potatoes, onions and anchovy fillets, finishing with a layer of potatoes. Pour over a little juice from the anchovy can and add half the cream. Bake in moderate oven (375° F) for 35 minutes. Add remainder of cream after 10 minutes. Serve from baking dish.

Kättbullar (Meat balls)

¼ pound ground beef
¼ pound ground veal
¼ pound ground pork
4 tablespoons cracker crumbs
½ cup cream
1 tablespoon sautéed onion
1 egg yolk
salt and pepper
Coating:
2 tablespoons cracker crumbs
To fry:
2 tablespoons butter

Mix beef, veal and pork. Soak cracker crumbs in cream for one hour and add to mixture. Stir well and add onion, egg yolk and seasonings. Shape into small balls, roll in cracker crumbs and fry in butter.

Swedish Charities

The spirit of giving has traditionally extended beyond the Christmas season for Connecticut's Swedes. Many societies and clubs were formed, for example, to meet the needs of the growing Swedish community during the later nineteenth and early twentieth centuries. The Swedes have had more difficulty, it seems, accepting charity than they have had offering it. The solid work ethic inherited from their forebears saw to that. Among the many charitable undertakings of the Swedes in the state, four can be used to illustrate their commitment to those in need: The Swedish Baptist Home of Rest, The Swedish Christian Orphanage of Cromwell, The Klingberg Children's Home, and Pilgrim Manor.

Swedish Baptist Home of Rest

By the 1890s it was becoming apparent to the Swedish Baptists in the New York Conference that something had to be done to provide security for aging members of the Swedish Baptist community in the Northeast. A committee was established in May of 1906 to study the problem and, on June 19, 1905, and association was formed to devise and promote a plan to construct a home for the aged. This association was joined immediately by about thirty people, and was incorporated by the State of Connecticut on May 21, 1905. This group's new name was "The Swedish Baptist Home of Rest, Elim Park Incorporated."

Words were soon translated into action. On May 22, 1907, an eighty-acre farm was purchased in Shelton, Connecticut. By June 23 of that year, it was ready for its first

occupants. A chain of superintendents and matrons, beginning with Miss Mary Melby, administered to the needs of the home and the residents.

So beautiful was the setting that for years it served as a resort area. Some of this restful eighty-acre plot bordered on the scenic Housatonic River. A number of camping and recreational activities would make the summer months especially enjoyable. By the 1930s the Swedish Baptist Home could accommodate forty aged people in its two buildings. Expenses were about $15,000 per year. The value of the property had also risen considerably from $10,000 in 1907, to $50,000 by the 1930s. It seemed as the needs of elderly Swedes multiplied, so did the generosity of Swedish Americans.[9]

The Swedish Christian Orphanage of Cromwell

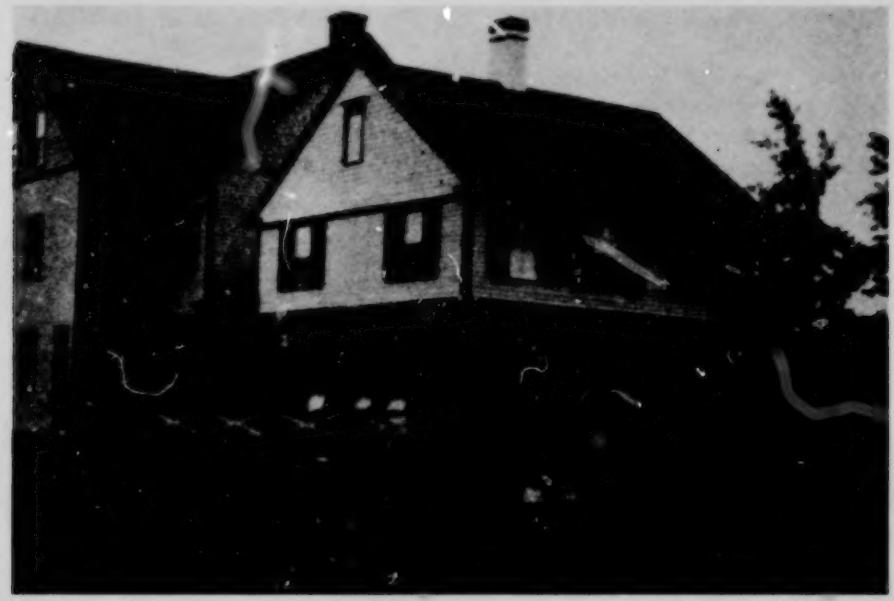
The idea of a home for needy children was one that was on the minds of many concerned Swedes in the 1890s. It was first introduced, formally, to the Eastern Missionary Association during their October 3-4, 1898 meeting. The idea was accepted by this group. Still, they had to proceed cautiously so as not to lose contact with economic realities. Having a dream was one thing. Fulfilling the dream took planning and money.

What had raised the hopes of the Eastern Missionary Association dramatically was a generous offer made by A. N. Pierson, "The Rose King" of America. As owner of the A. N. Pierson Company, a major florist and nursery outfit in Cromwell, he was in a position to help in a meaningful way. He had mentioned to the Reverend N. M. Nilsen, pastor of the Swedish Congregational Church of Cromwell, that he intended to donate an old farm and its property for use in some missionary enterprise. Pierson thought that it might be a good setting for a home for aged ministers or missionaries. Perhaps it could be used for some educational purposes. Reverend Nilsen had different plans. He determined that the site could best be used as a children's home, and this is what he proposed to the Eastern Missionary Society in 1898.

There were other financial obligations to consider. Additional furniture would be needed. Food would have to be supplied. Countless other questions would have to be answered. It was decided at the October 3-4, 1898 meeting to send a letter to various church groups, young people's societies, Sunday schools, and the like, to see what kind of support could be mustered. So encouraging was the response, that by the October 9-11, 1899 meeting of The Eastern Missionary Association, the committee made the following recommendation:

1. That the Eastern Missionary Association accept as a gift the home and real estate offered by Mr. A. N. Pierson.
2. That this meeting appoint a subcommittee to arrange for the establishment of a Home.[10]

It was also decided at this meeting to locate The Eastern Missionary Association headquarters in Cromwell.

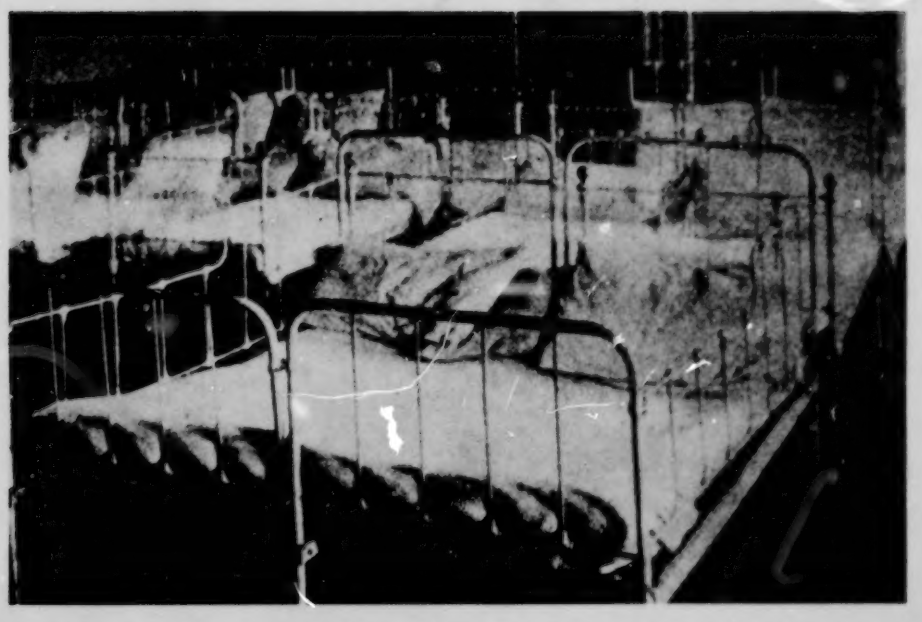


The Swedish Children's Home, Cromwell, Ct., 1900-1914

Many additional meetings were required before the children could begin moving in. By May 30, 1900, all the work had paid off. On this day a "Service of Dedication" officially opened the home. This affair was well attended by the "Mission Friends." The Reverend August Pohl read from psalm 118:24, "This is the day which the Lord hath made; we will rejoice and be glad in it." The Home had sixteen rooms and could house up to thirty children. Its goal was "to receive and care for children, preferably of Scandinavian ancestry, who are orphans or dependents."

After being in operation for a couple of years it became apparent that the home would have to expand. By 1910, the problem had reached the crisis stage. Reverend G. E. Pihl Chairman of the Board of Directors, wrote:

> Our Children's Home mission is faced with a serious crisis. The building itself, which from the beginning was not built to be used for its present purpose, has for a long time been inadequate. To add to it or repair it is unthinkable. It would be throwing our money away. A new Home is the recommendation of the Board of the Eastern Missionary Association and the Board of the Home. Have we the will to venture forth? Dare we do it? Dare we neglect doing it?"[11]



The overcrowded sleeping quarters at the original Swedish Children's Home in Cromwell, Ct. 1900-1914.

In the meantime a building fund had been started and was constantly growing. By 1915, it reached $32,399.70, a huge sum for the times. From 1910-1915 plans were being drawn up, and funds and other types of support solicited. By 1913 it was decided that Cromwell would again host the new home. On July 26, 1914 the cornerstone for the new children's home was laid. By January 27, 1915, seventy-two children — 40 boys and 32 girls — moved into the home. On March 7 of that year the official dedication took place.

Since that time many changes have taken place in the Home. This progress testifies to the charitable nature of the Swedish people and the diligent work of the Eastern Missionary Association. Physical improvements and additions to the Home became almost routine. For example, a dormitory, tabernacle, and dining hall were added, making the Home an attractive setting for summer conferences. The children and staff also created a farm to teach agricultural skills and to raise a healthy portion of their own food. Education was provided, including training in music. The children's orchestra, formed in 1918, stimulated interest in this field. They also were associated with the 4-H club. After these additions to plant and services, the Home, sometimes called the "hilltop," stretched over eighty-eight acres.

Sunday School at the Swedish Childre

Much of what the Home stands fo
short volume called *Philip the Orpha*
Adolph J. Liljengren in 1928, told of a
hearts of its readers and informing the
served another purpose. It was sold by
programs.

A new home, the third in its eigh
structure which had been a landmark i
new Home was necessary by the late 19
of the Home were convinced that m
equipment and the rundown buildin
completed and dedicated. Although i
Swedish orphans to helping battere
nationalities, it still holds true to its or
in a poem, "Love's Retreat," written

> Within these walls! A place for l
> A welcome Home from cold and
> Within these walls! Familiar scen
> A home of sympathy and love's

n's Home in Cromwell, Ct. early in the twentieth century.

or and hopes to accomplish can be gleened from a *n Boy.*[12] This brief story, which was written by boy's life at the Home. In addition to warming the public about the functions of the Home, this book the Home to raise much needed revenue for its

ty-year history, has replaced the three-story brick n the town of Cromwell. It was determined that a 60s. As was the case in the early 1910s, supporters oney would be wasted trying to repair outdated g. By June 1972, the "Children's Home" was t had, over time, changed its focus from aiding d and homeless children of all religions and iginal purpose. This purpose is aptly summarized for the Home.

ittle wand'rers,
d dusty streets,
nes and wonders,
retreat.[13]

Pilgrim Manor

Before leaving the charitable works of the Eastern Missionary Association, it is worthwhile to note another of their successes. A Home for the Aged, which was designed for the older members and friends of the Evangelical Covenant Church, was established in New York City in 1920. By the 1960s New York City declared this Bronx home unsafe. After much debate and study, it was decided to move the facility to Cromwell, Connecticut. Land was available. It would also be closer to the Eastern Missionary Association Headquarters, which today is located across the street from the Home.

Groundbreaking ceremonies began in March of 1963, and by June 6, 1964, the building was ready for occupancy. Its design is modern, as is the design for the Children's Home just down the street. Even before moving into its new location, its official name was changed to "The Covenant Home of the East Coast Conference." After settling on the "Hilltop" with the other mission friends' facilities, an additional name was given to the Home. This Home, which can accommodate fifty-five guests, is presently referred to as "Pilgrim Manor." It still cares for its own church members, but is receptive, when possible, to accepting guests from other church groups. In keeping with Swedish tradition, Cromwell's "Pilgrim Manor" has demonstrated both generosity and concern for the elderly.[14]

The Klingberg Children's Home

New Britain's Klingberg Children's Home was founded by the Reverend J. E. Klingberg in 1903. Rev. Klingberg had recently come to New Britain to guide the Swedish Elim Baptist Church. Born to a poor family in the province of Västmanland, Sweden, on November 3, 1867, Klingberg recognized early the hardships of poverty. He prepared for his ministry at the Swedish Baptist Theological Seminary at Morgan Park, Illinois and completed these studies in 1899. He then became pastor of the South Shore Swedish Baptist Church in Chicago. While in this parish, the memories of his own poverty were rekindled. His conscience was particularly bothered by the child-victims of urban America.

The Reverend Klingberg was assigned to the Swedish Elim Baptist Church in New Britain after serving three years as pastor in Chicago. He soon found out that while New Britain was much smaller than Chicago, it had the same big problem of homeless children. Starting with three homeless and hungry boys, Reverend Klingberg began an "orphanage" in his own home. Because he had a wife and four children of his own, quarters were cramped even at this early date. He firmly believed that offering comfort to the needy was his "Christian duty," and that the Lord would help him provide for these children.

Word of his generosity spread quickly, and soon other children flocked to his doors. To satisfy the needs of these children, he rented a house and hired a housekeeper. A second, then a third house were soon needed. By September 23, 1905 he incorporated his new "institution." Demands for additional space and care facilities prompted Rev. Klingberg to purchase 100 building lots in a residential section of New Britain. This land

The Rev. John E. Klingberg, founder

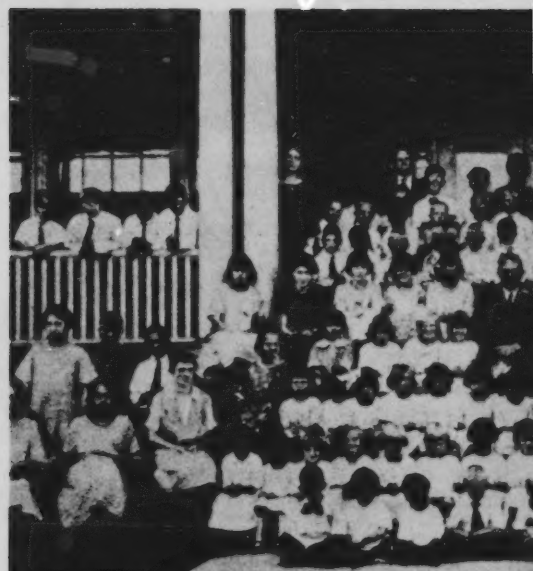
would provide the setting for a new a
the city. At the dedication of the new
remarked, "The cornerstone was laid y
Klingberg. His love for children, his re
sacrificing zeal, are the real cornerstone
properties of the Klingberg Children's
Reverend Klingberg never solicited a
flowing in from many sectors in the
noted that the Reverend Klingberg ne
children.

To honor the Rev. Klingberg for
Kansas, bestowed upon him the honor
was added to in 1928, when the King o
of the Order of Vasa. It was the happ

of the Klingberg Orphanage in New Britain, Ct. in 1902.

nd permanent home for the orphaned children of
Children's Home, New Britain Mayor Paonessa
ears ago in the generous heart of Reverend John E.
cognition of the suffering of humanity, and a self-
e of the Children's Home."[15] By the mid-1920s, the
s Home were valued at about $500,000. Though
penny for his ambitious projects, monies came
"Swedish Capital" of the state. It also should be
ver accepted a cent for his labors on behalf of the

this tireless work, Bethany College in Lindsborg,
ary degree of Doctor of Divinity. This 1920 honor
f Sweden, Gustaf V, made Dr. Klingberg a Knight
iness of his kids at the Home which was his true



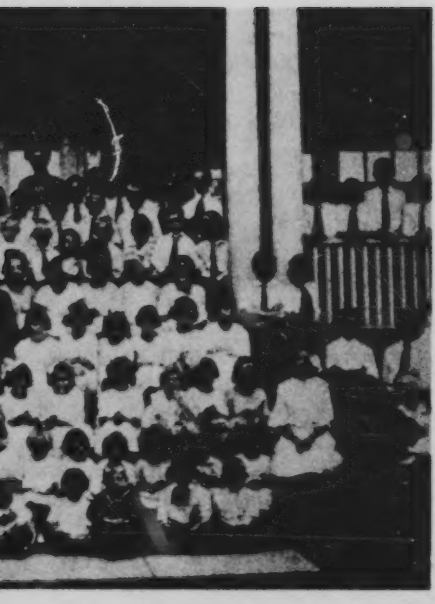
The children and adult workers at the Klingberg Children'

reward, however. By the early 1930s over 1,00 doors and had shared in the "motherly" a children, of all nationalities, the legacy of the brighter future than would otherwise have b

"Swedish Churc

The concept of a "Swedish church" ha Many churches, Baptist, Evangelical Covenant piece of their Swedish heritage. Yet, they recog ones. They couldn't expect second- or third Swedish in order to worship. Nor could the worshipping in their institutions.

In spite of all the adapting to America disband. The history of New London's Ev founded in 1905, is a case in point. While it, twentieth century did hold services in Swe gradually conformed with trends toward ma sought to participate in the affairs of the com Swedish church participated in an interfaith o



s Home in New Britain, Ct. in the early 1900s.

0 children had passed through the Home's
ffection of matrons and staff. For these
Klingberg Children's Home was hope for a
een possible.

:hes" Today

s long since disappeared in Connecticut.
, Lutheran, and Methodist still hold onto a
nize that their futures are English-speaking
-generation Swedish Americans to learn
/ discourage other English-speakers from

n ways, some churches were destined to
angelical Covenant Church, which was
ike other "Swedish" churches of the early
lish and maintain Swedish traditions, it
instreaming its worship. It also actively
munity and the nation. For example, this
rganization in the city, in 1940, ". . . as a

means of bringing about tolerance and for an expression of a further love of God and country." This was, of course, after the Second World War had erupted in Europe, reminding the world of the horrors of intolerance and hatred. The theme of this interfaith meeting, dinner, and pageant, was "My Country 'Tis." The "Swedish Mother" in the pageant was Mrs. Carl E. Larson. The ceremony was described as follows:

> . . . fourteen women, representing mothers and attired in costumes, of various races, filed slowly into the ballroom, and reached a small stage in the front of the room and sang a song representative of her country. They entered the hall separately, walking slowly to the piano music. An American mother was the last to enter, the others assembling around her and singing "America," accompanied by the entire gathering.[16]

The Reverend Liljenstein closed the doors of this old church a few years ago, however. Many of the older Swedes, and faithful churchgoers, had passed away. It was not uncommon, up until the end, to hear the songs of Saint Lucia coming from its Linden Street address.

Mergers, or consolidations, of churches have also been a common reason why there are fewer churches of Swedish background today. "Bethesda Evangelical Lutheran Church of Forestville" (a section of Bristol) and the "Lebanon Evangelical Lutheran Church of Bristol" are a case in point. Practical considerations dominated this consolidation decision. The Rev. Richard B. Pearson, Pastor Emeritus of Bristol's Gloria Dei Lutheran Church, commented on this decision:

> The two congregations were organized in the 1880s. At the time people worked for one dollar per day. Most of their traveling was done on foot. There was need to get an edifice built for the fewest dollars and located where the people lived. In about 1950 both congregations enlarged their facilities to provide space for educational and social activities. But they soon learned that what was needed was a larger site which would among other things provide space for parking. Both groups started looking for land in the 1950s. Bethesda was able to purchase 4½ acres from the Methodist Camp Ground which was limiting its program. Later the congregation was able to purchase eight additional acres in the north. Lebanon was unsuccessful in finding a new location and in 1962 decided to merge with Bethesda. The actual merger took place in January of 1963. The new congregation was called Gloria Dei Lutheran Church. A new edifice was built and was ready for occupancy by about January 1, 1964.[17]

As a point of interest, it could be noted that the Bethesda Church of Forestville was the second Augustana (Swedish) Lutheran church to be founded in Connecticut. Its history dates back to 1880. Bristol's Lebanon Church was the tenth Swedish Lutheran Church in this state, with its origin in 1887.

Concluding Remark

The Swedish churches of yesteryear served both as places of worship and processing centers for the early immigrant Swedes. These churches helped the newcomers to fit into

their new environments. While clinging to what was familiar in terms of language, the Swedish churches helped build good citizens for America. The charitable works of these churches would not have been possible without a generous Swedish American population. While able-bodied Swedes were slow to accept charity, they graciously offered it to those in genuine need. Over a century has passed since the first Swedish churches began dotting the Connecticut landscape. Some of these churches have disappeared. But the people they so ably served will not forget them.

NOTES

Part Seven: Religion, Religious Holidays, and Charities

[1] Based on information gathered for the Federal Writers Project, Box 91, Folder 196:4. Also citing Rev. Roger W. Palmquist, et. al., *75 Years of Growth: The East Coast Conference, Evangelical Covenant Church of America, 1890-1965*, Springfield, Mass.: The Pond-Ekberg Co., 1965, p. 28.

[2] This information on the transformation of church services into the English language was contributed by Dr. Stanley Sandberg in an interview with David E. O'Connor, on July 15, 1982.

[3] Based on an interview conducted by George A. Fisher, "Rev. Newton F. Sundstrom," Federal Writers Project, Box 26, Folder 109:22, September 13, 1939, The University of Connecticut Archives, Storrs, Ct.

[4] Based on an interview conducted by George A. Fisher, "Major Carlson," Federal Writers Project, Box 26, Folder 109:22, November 3, 1939, The University of Connecticut Archives, Storrs, Ct.

[5] Based on an interview conducted by George A. Fisher, "Mrs. Peterson," Federal Writers Project, Box 26, Folder 109:22, August 30, 1939, The University of Connecticut Archives, Storrs, Ct.

[6] Clara Williams (chairman), *Zion Lutheran Church, 1874-1974*, 1974, p. 10. The information from Case History One is from this booklet.

[7] This information on the St. Lucia Festival was contributed by the Rev. Richard Pearson, in an interview with David E. O'Connor, on July 20, 1982. See also: Ruth Robinson, "Spirit of a Swedish Christmas Lights Up Homes," *The New York Times*, Section 11, 23 December, 1979, p. 2 (St. John's Lutheran Church, Stamford, Ct.); and Linda Giuca, "Swedes Celebrate Holiday Time With Family and Special Foods," *The Hartford Courant*, 1979, p. 10E (Emanuel Lutheran Church, Hartford, Ct.)

[8] The following recipes are from Agnette Lampa's *Swedish Smorgasbord*, Stockholm: Lindqvists, 1970, pp. 14, 21, 35, 58.

[9] Reverend Erik Sjostrand, "Civic and Charitable Activities Among the Swedish Americans," *The Swedish Element in America*, Vol. 2, Chicago: Swedish-American Biographical Society, Publishers, 1931, pp. 286-87.

[10] *Fiftieth Anniversary of the Children's Home of the Eastern Missionary Association, 1900-1950*, (Cromwell, Ct.), New York: Winson Associates, Inc., 1950. See also: Rev. Erik Sjostrand, "Civic and Charitable Activities Among Swedish Americans," *The Swedish Element in America*, Vol. 2, p. 276.

[11] *Ibid.*

[12] Adolph J. Liljengren, *Philip the Orphan Boy*, New Britain, Conn.: Eastern Weekly Publishing Company, 1928.

[13] *Fifthieth Anniversary of the Children's Home . . .*, Cromwell, Ct.

[14] Rev. Roger W. Palmquist, et. al., *75 Years of Growth: The East Coast Conference Evangelical Covenant Church of America, 1890-1965*, Springfield, Mass.: The Pond-Ekberg Co., 1965, pp. 85-89.

[15] Herbert E. Fowler, *A History of New Britain*, New Britain, Conn.: New Britain Historical Society, Inc., 1960, pp. 210-11. See also: Rev. Erik Sjostrand, "Civic and Charitable Activities Among Swedish Americans," *The Swedish Element in America*, Vol. 2, pp. 291-93.

[16] "187 Attend Interfaith Dinner at Mohican Hotel" (New London), *The Day*, in The Peoples of Connecticut Archives, Box 6, Folder 13, February 7, 1940, The University of Connecticut Archives, Storrs, Ct.

[17] This information on the consolidation was contributed by the Rev. Richard B. Pearson in an interview with David E. O'Connor, on July 20, 1982.

Part Eight: Swedish-American Societies, Clubs and Organizations

Early in the history of Connecticut's Swedes, it became apparent that they sought the comfort and security of other Swedes. This need was partially satisfied by the "Swedish" churches. Partly, it was satisfied by living close to Swedish relatives or friends. Also, to a large extent, the comradeship of caring people could be found in Connecticut's Swedish and Scandinavian societies and clubs.

It was common for the early Swedes to belong to more than one ethnic organization. One first-generation Swede, who came to New Haven in 1902, joined a number of Swedish societies. Among the societies he joined were the church Brotherhood Society, The Odd Fellows Society, and The Hundred Men Society. As for his motive for joining, he remarked "I belong to these societies to be protected. I have belonged for over thirty years and have never needed to draw out a cent for myself or my family."[1] It is important to remember that the present-day "safety net" of social welfare programs was not available in the late ninteenth and early twentieth centuries. In fact, it wasn't until reforms starting during the Great Depression that programs like Social Security began. It was a great comfort knowing that Swedish friends and neighbors were watching out for you. Bridgeport's "Swedish Welfare Association," for example, combined resources of many of that city's Swedish organizations in an effort to help their people during the Depression. As it was explained, "This is a nearly all-inclusive super-organization combining various fraternal, cultural and other organizations for the purposes of group welfare."[2]

There were other reasons in addition to the need for security which prompted Swedes to join their ethnic societies and clubs. Comradeship was one key motive. The Swedes also came to America for a better life. Part of this better life was the freedom to associate with people freely, to express oneself, to laugh, and to enjoy life. Another Swedish American, born in New Britain in 1883, stated:

> The Swedes are interested in social activities of all kinds, and they will do anything for a "night out." They are connected with their lodges and clubs. . . . With most of them, I suppose, it's getting together for a good time . . . In fact, these meetings gather more [people] than their own church services, even though these same people are connected with the same church.[3]

The Swedes of the first quarter of this century usually had many societies from which to choose. Many of Connecticut's societies can trace their histories back into the 1880s and 1890s. Some of these societies were national in scope. Some were local and independent. Some were Swedish. Some were Scandinavian. Some had open memberships, but were dominated by the Swedes in this state. Together, they affected the lives of Swedes in Connecticut. The Swedes, in turn, left their imprints on these societies.

International Order of Good Templars (I.O.G.T.)

In 1851, the Order of Good Templars was founded in Utica, New York. In 1852 it was renamed the "Independent Order of Good Templars." As the Order spread, another name change was needed. By 1855 it became known as the "International Order of Good Templars." This organization was not designed to be Swedish or Scandinavian. Instead, its goals were universal. Simply stated, its members believed that drinking alcoholic beverages was harmful to all human beings. It should, therefore, be halted. In its platform, eight specific objectives are listed:

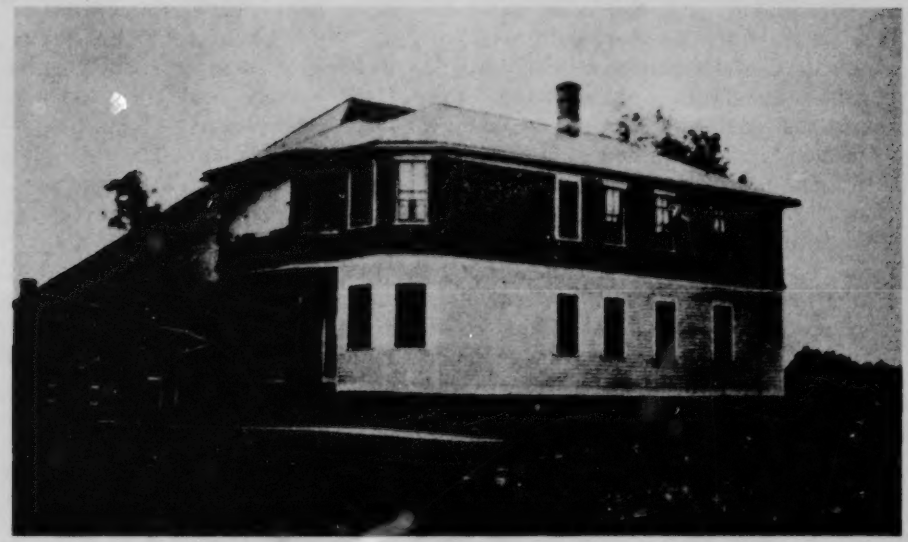
1. build a Worldwide Fellowship, gathering together men and women regardless of race, nationality, creed, social position or political opinion.
2. by personal total abstinence from alcohol and nonmedical use of dependence-creating drugs, set a good example, create sound living habits in the community, and make way for an alcohol-free culture.
3. induce the users of alcoholic drinks to abstain and give them support by accepting them into the Brotherhood of the Organization.
4. spread, by efficient education, especially in schools, the knowledge of the effect of the beverage use of alcohol and the use of drugs.
5. work for and promote laws against the traffic in alcohol and drugs, and for the enforcement of such laws.
6. work for a community in which equality and brotherhood will prevail.
7. cultivate spiritual freedom, wider tolerance and cooperation in all fields of human life.
8. work for lasting peace among all the peoples of the world.[4]

The message of the Good Templars was heard in many quarters in America and abroad. In Connecticut, the Swedes were particularly receptive to this message of temperance. Under the jurisdiction of the Connecticut (English) Grand Lodge until 1908, the Swedes sought greater independence to pursue their goals. After an appeal to the Supreme Lodge of I.O.G.T., the Connecticut Swedes were granted their own "Connecticut Scandinavian Grand Lodge." The early district lodges which joined the Scandinavian Good Templars organization, and which were still active in the late 1950s, were (by number):[5]

Dristigheten Lodge No. 11, Middletown (1914)
The Freja Lodge, No. 17, West Hartford (1889)
Norden Lodge, No. 37, New Britain (1896)
Trohet Lodge, No. 44, Naugatuck (1900)
North Star Lodge, No. 48, Bridgeport (1902)
Framåt Lodge, No. 51, Ansonia (1907)

Others which had disbanded included:

Enighet Lodge, Manchester
Lincoln Lodge, New Britain
Sveaborg Lodge, New Haven
Svea Lodge, Branford



The Norden Lodge #37 bungalow, International Order of Good Templars (I.O.G.T.), New Britain, Ct. in the early 1900s.

At their peak in the 1920s, the Good Templars in Connecticut could count over 1,000 members. Some, such as Hartford's Freja Lodge No. 17 organized children's clubs "to teach children abhorrence of liquor" and to prepare them for membership in the senior lodge. By 1929 their "children's Sun Ray Lodge," otherwise known as the "Juvenile Sun Ray" had gathered thirty-five members. As of 1982, only three of these lodges still existed: Freja of West Hartford, Norden of New Britain, and North Star of Bridgeport. Combined, their membership is 126. The following case histories offer some insights into why Swedes joined the I.O.G.T., how active members contributed to their society, and when they declined.

Case History One: Alfred Abrahamson

Arriving from Sweden on the 13th day of September, 1903 with my mother and younger brother, my father being here before me, I was put on a farm to work until

the Christmas week when I went to Waterbury. [Here] my brother-in-law had been able to get a promise of a job, learning to be a toolmaker. Not knowing English, and having only a high school education, it was a tough job to learn measurement from the metric to inches and pounds. I got acquainted with some Swedes and joined two Swedish organizations, one of them was the Goodtemplar Lodge. It was election night, the 5th of September, 1905, a Saturday evening and I was elected Chaplain, and from there on, served in every office.

My activity is a long one. Ever since the first day of initiation, I have not been out of office, and had several stations. In 1936 I was elected National Secretary serving for 18 years, both as secretary and treasurer. In 1937 with the help of the Chief Templar and the Grand Superintendent of Education, we drew up a plan for having a paper of our own, and presented the plan to our grand lodges for approval. The grand lodges accepted our proposal and *The National Goodtemplar* was started and has been printed ever since, once a month. Every member received a copy. The only change that has been made, is dropping the *THE* and using *National Goodtemplar* as the headline. For all those 18 years, I served as secretary-treasurer for both the grand lodge and the National paper. Since I left that office, the members thought it was too much work for one person to handle both the paper and the office as grand secretary, and [the position] is now divided into two offices. I would like to add that the compensation for both the offices was very small, but I liked the work and many nights I sat up to midnight to answer letters, do bookkeeping, or other activity. . . . In June 1914, I was elected a delegate to attend the I.S.L. in Norway, it was my first international convention. We had a good meeting, but it was broken up because the war was declared and it left me and many others stranded. We went to Gothenburg, Sweden, up to the American counsel to register, later to the ticket office and found out that my ticket had been cancelled, which delayed my passage back to U.S.A. for three weeks. Our next regular meeting was cancelled, which was to be held three years later, because of the war.

I was married July 31, 1919 and my wife has been my companion at every I.O.G.T. meeting of I.S.L. that I have attended, which has been in Copenhagen, London, The Hague, Zurich, Stockholm, Hamburg, Bournemouth, England, Oslo, Lausanne, Istanbul and Helsinki, Finland.[6]

Case History Two: Carl F. Ehn

Why did I join I.O.G.T.? That happened back in May, 1917. A friend, another young Swede, who was a member of the local Lodge, suggested that I become a member. I would have some place to go on Saturday evenings, and would get to know a lot of nice people. So I joined and am still glad that I did. Giving the pledge to abstain from the use of alcoholic beverages was no sacrifice. I grew up in a home where both alcohol and tobacco were not used and I have never had any desire to use them. I remember that I had only been a member a short time when someone nominated me to be financial secretary. I did not have a clear understanding of what the duties of the office were. So, I just kept quiet and was elected. Well, it was not that difficult. I

held the position for some years and have had a number of other offices since then, including Grand Chief Templar of the Connecticut Grand Lodge.

As to the growth and decline of membership: Following the end of the First World War, there was for a few years an influx of immigrants from the Scandinavian Countries and many of them were attracted to the Order. Also in 1925, the West Hartford Lodge built its own meeting hall. This necessitated a lot of activity to raise money to meet financial obligations. So we had concerts and amateur theatricals that were public and with an admission fee. The theater shows were usually in Swedish and dancing followed the programs. But we also had lectures by well informed speakers, to which the public were invited. Those were in English. The membership increased until in 1929 it was over 300.

Then came the Wall Street crash, followed by the depression. No more immigrants arrived, many members moved to other areas in search of employment and the number of members dropped rapidly. By then the members were proficient in the use of English and some American-born people had joined and the speaking of Swedish was no longer an attraction. It was decided to change over to English in all the work. However, that did not have much effect. The number of members still kept on declining. So now this Lodge has only between thirty to thirty-five members, some of whom are not really active. Most of us are rather old. Very few are less than seventy. About the same is true of the other lodges in Connecticut. The Bridgeport Lodge though has somewhat more young members. Only the influx of new, younger members could bring about a regrowth of the Order. That does not appear likely in this area. In Illinois and Minnesota where the Order is stronger there might be a possibility.[7]

Through the efforts of these two men, and many others like them, the I.O.G.T. grew and prospered during the 1920s. Perhaps their moment in the sun was the passage of Amendment 18, the Prohibition Amendment, which prohibited the manufacture, sale, or consumption of alcoholic beverages in America. Even during the Prohibition period, however, from 1919-1933, the country was not "dry." Bathtub gin, and other foreign and domestic supplies of illegal liquor filtered into America's countless speakeasies. It was a noble experiment, but one which wilted under the demands of the American public. Like the Good Templar organization, a program can only last as long as there are supporters of it. Amendment 21, passed in 1933, overturned the 18th.

Scandinavian Fraternity of America

The date was August 12, 1884. The place was Warren, Pennsylvania. It was here that "The Scandinavian Fraternity of America" was founded. Among the goals of this organization was bringing Swedes and other Scandinavians into closer contact with one another. Also important was assisting those in need. In August of 1915 a merger among three organizations made the Scandinavian Fraternity of America (S. F. of A.) a truly national society. Joining the S. F. of A. were the Scandinavian Brotherhood of the West

(S. B. of W.) and the Scandinavian Aid and Fellowship Society (S. A. and F. S.). Some vital statistics are provided in Figure XIV.[8]

Figure XIV:
The Scandinavian Fraternity of America

Society	Membership	No. of Districts (Grand Lodges)	Date of Affiliation
S. F. of A.	14,300	1-6	1915
S. B. of W.	2,000	7	1915
S. A. and F. S.	6,000	8	1915
Connecticut Grand Lodge	N.A.	9	1919

The Swedes in many Connecticut cities enthusiastically supported this new organization, as did thousands from throughout the country. By 1925 there were about 50,000 members under the jurisdiction of the Supreme Lodge of the S. F. of A. The Connecticut Grand Lodge was the ninth, and final one added. Nationally, there was a total of 272 subordinate lodges. Connecticut's Grand Lodge No. 9 had eleven subordinate lodges as is illustrated in Figure XV.

Figure XV:
S. F. of A. — Connecticut Grand Lodge, No. 9

Name of Lodge	Number	Host City
Hallebergget	119	Hartford
Svithiod	122	New Haven
Flygia	123	New Britain
North Star	155	Waterbury
Enighet	164	Bridgeport
Norden	173	Meriden
John Ericson	175	Bristol
Park City	182	Bridgeport
Naugatuck Valley	185	Naugatuck
Laurel	190	Middletown
Skandia	228	New Britain

Like other Swedish organizations this one was an attempt to fill the social and cultural void that was created by the immigrant's departure from Sweden. The hope was that by getting Swedes together they would be better able to preserve and transmit their culture and friendship to others. Since their heyday in the mid 1920s, the S. F. of A. has experienced a gradual decline. Today, it has no active lodges remaining in Connecticut.

Independent Order of Vikings

The Independent Order of Vikings began as a "team of friendship" among eight young Swedish immigrants in Chicago. This team had assumed the name "Viking" and were regularly seen exercising and involved in athletics. During the summer of 1890 they decided to hold regular meetings. The first meeting house was a private home. They had not yet decided what programs their "team" should stand for. Still, as word about this Swedish group spread, more and more Swedes became interested. After some discussion about their goals, a set of bylaws was drafted. In these bylaws, which were approved on September 23, 1890, the following three purposes were outlined:

1. Through unity and cooperation, to gain strength and development morally, intellectually and economically, and to support the members in their good and noble endeavors.
2. To maintain and acquire additions for a library of Swedish and English literature and to maintain a reading room.
3. For the society to pay to the members sick and funeral benefits as prescribed in the bylaws.[9]

Thus, the "Order of Vikings" was born. It was partly a sick-benefit organization and partly a cultural organization.

Three Connecticut lodges were established in Connecticut. Svenske, No. 89 was formed in Bridgeport. Hartford had the other two lodges; Bravalla, No. 85, and Ingeborg, No. 105. Though there were only three Connecticut lodges, they did enjoy a good amount of support from the Swedish population. By the mid-1930s, for example, Hartford's Bravalla Lodge had over 200 members. Men and women were segregated in Hartford, this accounting for the two lodges. Bravalla served the men, and Ingeborg served the 150 women members. Bravalla, in the 1930s used the Swedish language, while Ingeborg used English.[10] Today, the Independent Order of Vikings still meets in Connecticut. Membership has dwindled greatly however. In fact, they have dropped almost completely from the public view.

Other Societies and Clubs:

Swedish societies tended to multiply in number as the twentieth century got rolling. The roots of some societies run deeply into Connecticut's history, dating back to the early 1880s. Others were added as the need, or interest, demanded. As was just mentioned, some of these societies were local branches of a larger national organization, such as the

I.O.G.T., S. F. of A., and the I. O. of V. Others were "independents," which evolved in a Connecticut city or town to serve the specific needs of the locality. Listed below are a sampling of the local Swedish or Scandinavian societies that could be found in selected Connecticut cities.[11]

1) Bridgeport:	The S. & B. Svea Society (N.A.) The First Swedish Hundred Men's Society (N.A.) The Scandinavian Society (1892) Sick and Benevolent Society Carmel (1902) The Swedish Athletic Club (1915) The Swedish Glee Club Norden (1902)
2) Bristol:	The Sick and Benevolent Society-Scandia (1882) The Swedish Social Club (N.A.) The Hundred Men's Society — "The Star" (N.A.) The Swedish Temperance Society (N.A.)
3) Hartford:	Jenny Lind Society, Order of Rebekahs William McKinley Lodge, No. 64 (Knights of Pythias) Society Manhem Hundred Men Society of Gustave Adolph Sick Benefit Lodge Bethany Swedish Cultural Society Swedish Singing Society Swedish Junior League Scandia Athletic Club Scandia Sick and Death Benefit Society Scandia Women's Sport Club Scandinavian Worker's Club
4) Manchester:	The Linne Lodge (Knights of Pythias) (N.A.) The Sick Benefit Society Segar (N.A.) The Vasa Society (a local) (N.A.)
5) Meriden:	John Ericsson Republican Club (N.A.) Scandinavian Sick Benefit and Funeral Aid Society — Concordia (N.A.) Engelbreckt Sick Benefit and Funeral Aid Society (N.A.)
6) Middletown:	Sick Benefit Society Kronan (1888) Swedish Republican Club (1891) Sick Benefit Society Saron (1899)
7) New Britain:	Vega Sick Benefit Society (1879) Fridhem (1882) Bethesda (1889)

First Hundred Men's Society (1890)
Second Hundred Men's Society (1891)
Kronan Sick Benefit Society (1892)
Linne Lodge (1892)
Brodra Foreign Fyrboken (1906)
Svea Social Club (1906)
Swedish Club (Svenska Clubben) (N.A.)
Swedish Relief Society (N.A.)
Swedish Historical Society (N.A.)

8) New Haven:
Viking Sick and Benefit Society (1884)
King Karl Society (1892)
Skandia Benefit Aid Society (1916)
Scandinavian Workers Club (N.A.)
John Ericsson Republican Club (1894)
Scandinavian American Masonic Club (1931)
Swedish Relief Society (N.A.)

9) Portland:
Svea Sick Benefit Society (1885)
Bernadette Home Corp., Inc. (N.A.)
Swedish Cemetery Association (1889)

10) Waterbury:
Swedish Glee Club — Harmoni (N.A.)
Scandinavian Cultural Club (N.A.)
Swedish Relief Society (N.A.)

Swedish Junior League

While the bulk of these clubs and societies have died out or lost their ethnic flavor over the years, several remain active to this date. The Swedish Junior League, for example, still is conducting charitable drives in the Hartford-West Hartford-New Britain areas. It has held firm to its original purpose, which is to promote the general welfare of the community. Mrs. Norma Sandberg, a long-time West Hartford resident and member of this League, commented on the organization in 1982.

> The Swedish Junior League [is] now celebrating [its] 60th anniversary. The reason for forming was to be of help to families who needed aid. We did a lot of work both in New Britain and Hartford. We established a scholarship for students, and we just chose our scholarship recipient. We've provided milk for people who couldn't buy it themselves, and done all kinds of [charitable] things over the years.
>
> Periodically, and it's come up again this year, it has been suggested that we open it [the league] up to non-Swedes. Each year we go through the debate, especially with the younger members, over whether we should open the Swedish Junior League up to young ladies of all backgrounds. Some of us feel that that is not beneficial, any more than it would be for the Polish Junior League or any of the other organizations to all of a sudden become all-encompassing. You water down much of what you're

doing. It's still a viable organization, but the fear is that because there are no new immigrants coming over, and through intermarriage, we're not getting enough new members.[12]

Swedish Aid [Relief] Society

Another Swedish organization that is still living up to its reputation is Hartford's "Swedish Aid Society," sometimes called the "Swedish Relief Society." According to Olga Clareus, one of the senior members of this organization, its charitable work continues. Designed "to help the Swedish people in distress," this society was founded on February 21, 1908. Today, monthly meetings still discuss ways to brighten the lives of Swedish Americans. Much of the work revolves around senior citizens in hospitals and convalescent homes. For those who have passed through the springs, summers and falls of their lives, it is a comfort to know that a special visit, a warm hand, and perhaps a gift can be expected on Christmas, Thanksgiving, and Easter. An annual fund-raising drive by mail helps to provide money for this charitable work.[13]

Vega Society

New Britain's Vega Society, an independent Swedish American organization, has existed in Connecticut for over a century. Founded on February 17, 1879, this society was essentially a "sick-benefit" society. In fact, it is still called the "Vega Benefit Society" in some quarters. According to the President of this society, Esther Gullberg, all of its members are of Swedish descent. As of 1982, approximately 180 members belonged to the Vega Society. Both men and women, who are of Swedish background and are at least sixteen years old, can join.[14]

Vega Society Hall, New Britain, Ct.

Svea Social Club

The Svea Social Club, another New Britain Swedish-American organization, was founded on March 26, 1905. The Club's original purpose was to provide sick benefits for its membership and encourage social interaction among Scandinavians. Membership was originally reserved for bachelors of Scandinavian descent. Today, however, the bylaws have been revised. The Club's goals can be outlined as follows:

> The object of this organization shall be to create good fellowship among per-

sons of Scandinavian birth or descent, to provide a social atmosphere for promoting such fellowship; to help retain and promote some of the Scandinavian customs, languages, habits, etc.[15]

The first meeting of the Svea Social Club, Inc., was held in the Vega Block on Arch Street in New Britain. Responding to increased interest on the part of the Scandinavian community, married men of Scandinavian descent were later permitted to join. By 1929 this prosperous club was able to purchase property on "Svea Lake" in Kensington. More property on "Svea Lake" was added in 1956. It was also in 1956 that the Svea Social Club moved from the center city to Notaro's Hall at 39 South Street in New Britain. This building was gutted by fire in 1967. Within a year, a new structure, in Kensington, was ready for the Club's use.

At the present time there are about 250 members of the Svea Social Club. Contrary to some of the other Scandinavian societies, its membership is relatively young, averaging thirty-five to forty years of age. It sponsors a variety of activities, including a series of dances such as the "Midsummer Dance," Halloween Dance," "Accordion night — Gammal Dans," and a New Year's Eve Dance; picnics, family breakfasts and Thanksgiving Eve supper; "Dopp i Grytan," a children's Christmas party; and an annual Memorial Service. The Club's membership remains open to men of Scandinavian paternal descent. Likewise, its purpose for being remains steady. It was, and is, an organization dedicated to preserving Scandinavian brotherhood and promoting social enrichment.[16]

Half Century Club (Valhalla Club)

The Half Century Club, also called the Valhalla Club, was "born" in 1905. Albin Johnson, its founder, established this Club in order to unite the Swedish people of the greater Hartford area. After holding meetings in private homes for a short period, the Half Century Club moved into rented quarters at Red Men's Hall in Hartford. An open-air pavilion was constructed by the Club in 1910 in West Hartford. An enclosed building was completed in 1915, and in 1919 the Club was incorporated as a Social and Fraternal Club. West Hartford has remained the home of this Club to the present.

Originally, membership requirements were very stiff. If you weren't Swedish, or at least fifty years old, you could not even apply for membership. In fact, this age requirement of fifty years is what gave the Ciub its name — the Half Century Club. By the late 1960s the club's bylaws were changed to permit "selected" people not of Scandinavian descent to join. By the mid-1970s, the Valhalla Club could boast of 125 members.

The Club still sponsors many social activities, especially in the fall, winter, and spring seasons. Some are traditional festivities such as the Christmas parties, seasonal dances, and May Breakfast. Others reflect a more "Americanized" side of the organization. For example, the 1975-76 Calendar of Events featured a St. Patrick's Day Dinner Dance and an Italian Night! Together with the Svea Social Club, the Valhalla No.

2 has also sponsored "Jularbo Gille," a touring Swedish singing group. Twice "Jularbo Gille," has visited Connecticut. Founded in 1969, they keep the lively music of Sweden's accordion king, Carl Jularbo, alive. These two clubs have also hosted the "Bjursas Girls," a well-known Swedish youth choir. From their province of Dalarna, their music has brought them to many parts of Sweden and to a number of foreign countries. It is apparent that both the Valhalla Club and Svea Social Club have taken seriously their responsibility to preserve Swedish culture in America.[17]

New Scandinavian Societies in Connecticut

There are indications that interest in Scandinavian and Swedish culture is rebounding in the 1980s. Two Scandinavian cultural societies have recently been formed in Connecticut: The Scandinavian Cultural Society of Greater Hartford, and the Scandinavian American Society of Stamford. Contact with these organizations, as of 1982, could be made by writing to the following people:

Mr. Raymond Lindstrom, President
Scandinavian Cultural Society of
Greater Hartford
Box 7-319
West Hartford, CT 06107

Mr. Gus Florby, President
Scandinavian American Society
Springdale Community Center
Stamford, CT 06904

The Scandinavian Cultural Society of Greater Hartford was formed in 1980. It was the result of the interest of a few Scandinavian Americans who wanted to learn more about their own cultures. Mr. Raymond Lindstrom of West Hartford became its first president. He shared his observations about the organization's founding, goals, and structure in a 1982 interview. Below are some of his remarks.

> It was about three years ago when a number of us who had been taking Swedish language classes through the Continuing Education programs of the West Hartford schools, decided that it might be worthwhile to develop further our interest in the Swedish language and culture. We invited others to join with us in various activities focused on Scandinavian cultural life and interests. We have been going now for more than two years. We expected to have 25-30 members, but after the first year our membership grew to about 75-80, and at the present time our membership is over 100. . . . We are now meeting at the West Hartford School of Music. The hall seats just bearly 80 people comfortably so we are concerned about the possible need for larger facilities. Meetings are held on the fourth Friday of even numbered months — with the exception of December and the summer months. . . .
>
> Our goal is to stimulate cultural interest. Most of our members are interested in music and literature. . . . We are also very much interested in promoting the study of Scandinavian languages. . . .
>
> Our membership is perhaps eighty-five to ninety percent of Swedish background. We have a sprinkling of Norwegians, a few Danes, and people of Finnish and Swedish-Finnish extraction, but no Icelanders as yet.

Members, men and women, come for all walks of life — many professional people, retirees, schoolteachers, insurance people — it's quite a mixed group. As to religious affiliation, most possess a Protestant-Christian background with many denominations represented. The Scandinavian Cultural Society also provides for family memberships. . . . We're working on attracting youth to the organization. . . . We don't have a future unless there is input from the younger generation.

I think that we are somewhat different from certain other societies in that we aim to be known simply as a Scandinavian society, promoting international interests. To this end, there are no ethnic requirements for membership. One need only have a genuine interest in Scandinavian culture. Neither are there any special personal inducements such as insurance or sick benefits, etc. The Society is clearly centered in cultural purposes.

I think the future of the Scandinavian Cultural Society will be a bright one. Also, I think it's important that our local area history is preserved. It is very weak today. The Scandinavian Society hopes it can contribute to the preservation of this history too . . . our history, and the histories of other ethnic groups too, should be in the record.[18]

The forming of Stamford's Scandinavian American Society also hints of the growing interest in preserving the ethnic identity of this group. The membership had grown to 94 by 1982, just five years after this Society was organized. Like the West Hartford-based Scandinavian Cultural Society, many types of activities are sponsored to create new awarenesses about the Scandinavian heritage of its membership. Included among these programs are concerts, films, dances, costume shows, dinners, trips, language studies, and lectures. Another trait shared with the West Hartford group is the composition of its membership. The average age of the Scandinavian American Society member is about 55. The ethnic composition of a majority of its members is Swedish. The support given to these new organizations by the Swedish community indicates a rekindling of interest in a proud past.[19]

The Vasa Order of America: Case History

The Vasa Order of America, or "Vasa Orden of America," is generally acknowledged to be the most influencial Swedish society in America. It was in Connecticut, in 1896, that this Order was founded. Connecticut Swedes can take pride in the fact that they undertook the formidable task of uniting Swedes across America. Thus, their story is one of both national and local importance.

The Vasa Order of America (V.O. of A.) was not the first attempt at pulling together Swedes from the Northeast. In the late 1880s the "Allmänna Skandinaviska Foreningen i Amerika," or General Scandinavian Society in America, provided a loose framework to bind several Connecticut, New York, and Pennsylvania societies together. This super-organization had little impact on these independent societies, however, and it soon collapsed. It was officially dissolved in Hartford in 1890.

This General Scandinavian Society did plant the seed for the Vasa Order, as some Swedes saw advantages in allying themselves with other Swedes. Upon the invitation of New Haven's George K. Rose, a number of interested Swedes from throughout the state met to discuss the possibilities of another super-organization. They decided that delegates from existing "sick-benefit" societies should further debate the issue. Hence, representatives from six Connecticut societies met on February 18, 1896. They were:

Andrew Williams — Norden (Hartford)
George Rose — Vikingen (New Haven)
Linus Almquist — Kronan (Middletown)
Charles F. Noren — Svea (Bridgeport)
John V. Kempe — Kronan (Danbury)
Nils Pearson and Hjalmar Swenson — Vega (New Britain)

The Vasa Meeting House, 1895

In September of 1896 a committee composed of Pearson, Rose, and Williams presented a draft of bylaws for their new organization. At this September 18 meeting, only four of the original six societies sent representatives. Bridgeport's Svea and Middletown's Kronan had already dropped out. Upon the recommendation of George Rose, the name "Vasa Order of America" was adopted. It was important that "America" be included in the title because already there was a vision of a national Swedish organization. "Vasa" was included to recall the great deeds of Gustav Vasa, who is often referred to as the "George Washington" of Sweden. Hence, the greatness of the past was meant to blend with the promise of the future in the new land of America. The representatives of the four remaining lodges agreed, in principle, to the name, structure, and purpose of the Vasa Order. The following excerpt from the "Constitution for Vasa Order of America" summarizes these points of agreement:

Name. This organization shall be known under the name of "Vasa Order of America.

Division. This organization shall be divided into local lodges, district lodges, and one grand lodge.

Aim and Purpose. (a) To create and maintain funds for the purpose of affording financial relief to members, who, through sickness or accident, become unable to perform their daily work or to care for themselves. (b) To create and maintain funds

for the purpose of paying a stipulated sum as help for funeral expense for deceased members. (c) To seek to train its members morally, intellectually and socially with the view of maintaining their high reputation as representatives of the Scandinavian people. (d) To seek to interest the younger and coming generations in the aims and purposes of the Order, by instituting Children's Clubs and Young People's Societies within the Order.[20]

Thus, the Vasa Order of America was formed on September 18, 1896.

There was one rough spot that remained in the negotiations among the four Connecticut societies. This point of controversy concerned the functioning and power of

Mr. Nils Pearson, First Grand Master of the Vasa Order of America

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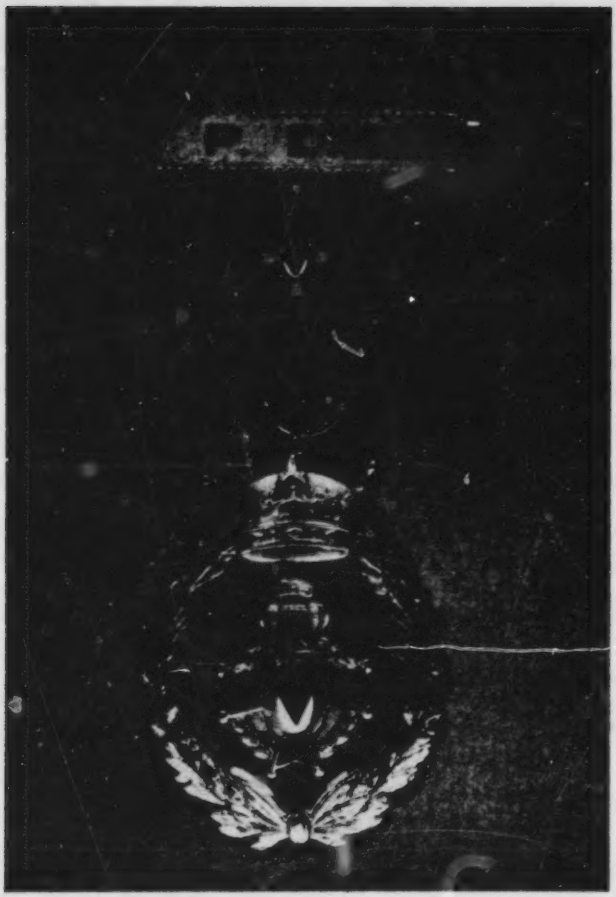
the "Grand Lodge." Members of New Britain's Vega Lodge and New Haven's Viking Lodge were particularly unhappy because they feared they would lose control of their independence and, more importantly, their treasuries. At the March 30, 1897 meeting, the topic of a Grand Lodge was on the agenda, and both Vega and Viking were absent. They too had dropped out. Undaunted, Hartford's Norden and Danbury's Kronan held their first "Grand Lodge Convention" alone. Nils Pearson, of New Britain, became the first Grand Master. George Rose became the first Grand Secretary. Together with Oscar Petterson, this "trinity" recruited new members and helped organize new lodges throughout New England. Connecticut became District Lodge No. 1. Of its first two member lodges, Norden became No. 1 and Danbury No. 2. By 1974 the number of independent lodges, located in the United States, Canada, and Sweden, totalled 1,010.

Even before it received its charter from the State of Connecticut on March 29, 1899, the new Vasa Order had begun to spread. A few months after the first Grand Convention, Birger Jarl No. 3 was organized in New Haven, and Wallingford's Gustav Vasa No. 4 soon followed suit. The Vasa Order spread throughout Connecticut, then the east, Mid-West, West, into Canada, and finally to Sweden. Figure XVI notes the progress of the Order of Vasa:[21]

Figure XVI:
Vasa Order of America

District Lodge	Number
Connecticut	1
Massachusetts	2
Rhode Island	3
New York	4
Northern New England	5
New Jersey	6
Minnesota	7
Illinois	8
Pennsylvania	9
Superior	10
Rocky Mountains	11
Golden Gate	12
Pacific Northwest	13
Montana	14
Pacific Southwest	15
Central Canada	16
Iowa-Nebraska	17
Alberta	18
Northern Sweden	19
Southern Sweden	20



The Emblem of the Vasa Order

The Vasa Emblem

The emblem of the Order of Vasa is rich symbolic meaning. Designed by Connecticut's C. W. Malmquist, it was adopted by the Vasa Order of America in 1899. The emblem is composed of five major elements: the initials V. O., a Maltese Cross, a Wreath, a Sheaf of Grain, and the red, white and blue colors. This symbol appears on many things from the Vasa Order, from flags to napkins. The illustration shows it on a Past District Master pin.

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The initials V. O. stand for "Vasa Order," named in memory of Gustav Vasa, the great liberator of the Swedish nation. Born exactly four hundred years before the founding of the Order, Gustav Vasa united the country, liberated Sweden from the Danes, and began the royal line. The Maltese Cross goes back to the earliest "sick benefit organization" in the Christian era, the Knights of St. John. This group placed a Maltese Cross on its banner in 1099 A.D., as also did the Knight Templars, founded twenty years later. The sheaf was a symbol of the new united Swedish nation in the days of Gustav Vasa. One image associated with it comes from the sheaves of grain put outside to feed the birds during the winter. Therefore, it stands for generous giving. Also, the sheaf is tied together, just as American Swedes are bound to one another in the Vasa Order of America.

The wreath is meant to symbolize Sweden's great achievements. It is also a memorial. The Vasa Order members take pride in knowing that through the work of their organization, the contributions of Swedes and Swedish Americans receive recognition.

Finally, the red, white, and blue colors draws this Order ever closer to its home in America. While the Order strives to preserve the culture of Sweden, it fully recognizes and appreciates its new homeland — America. The colors of the American flag stress the "American" in this Swedish American Order.[22]

The growth of the Vasa Order was remarkable up until the Stock Market Crash of 1929. It stabilized somewhat during the 1930s, and has been in decline ever since. Many forces might have caused this decline. There was an increase in Swedish emigration from America back to Sweden during the Great Depression. More Swedes left America than entered. The dues paid to the Order, though quite modest, were too high for some members during these dark economic days. Also, some of the older members, and founders, were dying off. Nils Pearson himself died in 1938. Second- and third-generation Swedes were becoming too "Americanized" to support an ethnic organization. After the Great Depression new social programs blossomed and formed the bases for today's welfare state. Thus, the "sick-benefit" insurance attraction of the Vasa Order became outdated. The organization, without the continued support from the younger generations, fell into the laps of older Swedish Americans. The waves of immigration had also slowed to what could be described as a trickle. And the National Origins Immigration Plans of the 1920s did nothing to increase this trickle. Thus, a host of economic, political and social circumstances contributed to a generally unfavorable climate for the Vasa Order of America since 1930. Figure XVII notes the progress of the Vasa Order of America from 1901-1974, while Figure XVIII illustrates the progress of the Order in Connecticut from 1901-1981:[23]

Figure XVII:

Vasa Order of America — National Membership, 1901-1974

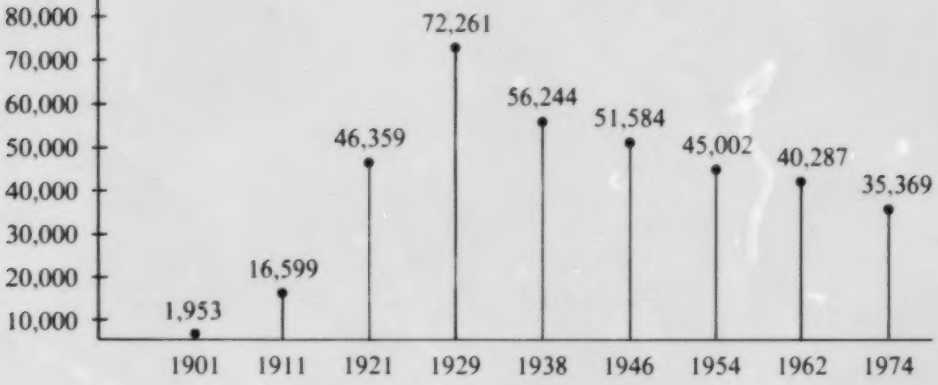
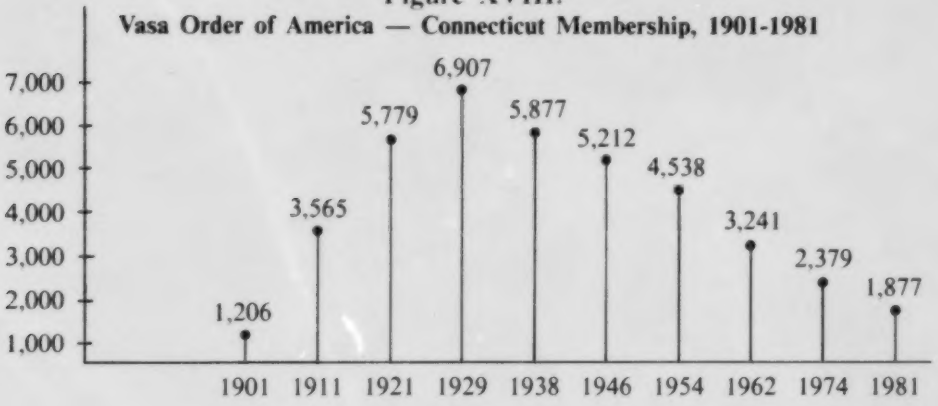


Figure XVIII:

Vasa Order of America — Connecticut Membership, 1901-1981



One letter, by Nils J. Ahlstrom, arrived in South Manchester in January of 1934. In this letter, Mr. Ahlstrom expressed concern for the future of the Vasa Order. The Great Depression was having negative impact on membership. Forced to return to Sweden because of family health problems, Mr. Ahlstrom never forgot his days as District Master of Connecticut's Vasa organization. He frankly discussed what policies and programs would in the long run, benefit the order.

> . . . the long distance between us has not yet lessened my interest for V. O. (Vasa Order) and if it weren't for certain insurmountable obstacles, I would probably seek to do something for the benefit of our dear order in this country (Sweden) . . .

A few days ago I received a D. L. (District Lodge) protocol, from the latest D. L. meeting, wherein I mainly find that the depression has had a noticeable effect on the membership, with the loss of 327. Hats off to Sveaborg (women's lodge in Naugatuck), which alone has increased its membership, and for Viking (Thompson), Hoppet (Georgetown) and Harmony (Deep River), whose membership has remained the same. With sorrow I hear that Gustaf Vasa (Wallingford) is extinct. We must nevertheless not forget that the heart of the Vasa Order was for many years considered to lie in Wallingford and how our . . . brother William Malmquist's opinion weighed heavily for years over . . . important matters.

A social committee now working in the D. L. should be of great benefit to the membership. The same goes for the Past District Master's Club of D. L. Connecticut, No. 1 . . . in this context I would like to suggest that the club be recognized as a branch of D. L. at the next D. L. meeting . . . The children's club activity should be increased and every L. L. (local lodge) work to organize such a club. The idea is . . . one of the life conditions for the Vasa Order's further development and well-being . . .

Now for some reminiscences from my time as District Master. It was at the district meeting in Meriden in 1907. I did not have the least idea of being District Master . . . At the recess I had happened into a group of D. L. servicemen and delegates by the refreshments . . . when suddenly John A. Andrews asked me if I had any desire to "run" for D. M. . . . Shyly I answered, that I probably didn't have a chance against August P. Wahlquist of Norden No. 1, who I knew would be nominated. Against my misgivings, I was nevertheless chosen. Like all of us late D. M.'s, I planned to do great things but I was a little too green in the general life of the organization.[24]

Among the problems that Nils J. Ahlstrom noted when he served as Connecticut's District Master were: a lack of parliamentary procedures for meetings; some internal bickering; and, at times, excesses in the "social" aspects of the Order, especially when alcohol was being served.

The story of Connecticut's Vasa Lodges mirrors, in many respects, the fate of many of the state's "Swedish" churches. Some have survived despite declining memberships. These have stood firm in their quest to keep Swedish traditions and culture from disappearing in our national ethnic pluralism. They have lost a key drawing card in that the sick-benefit provisions cannot compete with private or government security plans. Some have disbanded. Members from these lodges have the opportunity to remain as "members at large." They might also decide to join another lodge. Finally, some Vasa lodges in Connecticut have merged, just as some "Swedish" churches were obliged to do, to stay afloat. Throughout Connecticut's history thirty-seven Vasa lodges have existed. By 1982 twenty remained, which is still a healthy total compared to New York's eighteen and Rhode Island's eight. Figure XIX outlines the history of the Vasa organization in Connecticut.[25]

Figure XIX

Vasa Lodges in Connecticut to 1982

LODGE	NUMBER	CITY OR TOWN	HISTORY
1. Norden	1	West Hartford	Merged with women's lodge, Vanadis, No. 29, and Nutmeg, No. 552.
2. Kronan	2	Danbury	
3. Birger Jarl	3	New Haven	Merged with women's lodge, Diana, No. 6, and is today Diana-Birger Jarl, No. 3.
4. Tegner	5	New Britain	Merged with women's lodge, Valkyrian, No. 21, and is today Tegner-Valkyrian, No. 5.
5. Sture	7	Bridgeport	Merged with women's lodge, Blenda, No. 11, and today is Blenda-Sture, No. 7.
6. Engelbrekt	8	Meriden	
7. Andre	13	Cromwell	
Linne	14	Middletown	Merged with Victoria, No. 26 of Middletown. Disbanded and some members joined Norden, No. 1.
8. Klippan	16	Torrington	Merged with Nordstjernan, No. 20, and today is Klippan, No. 16.
9. Gota Lejon	19	Waterbury	Merged with women's lodge, Ingeborg, No. 22, and today is Gota Lejon-Ingeborg.
10. Scandia	23	Manchester	
11. Svea	24	Naugatuck	Merged with women's lodge, Sveaborg, No. 53, and today is Svea, No. 24.
12. Oscar	30	Norwich	
Bernadotte	32	Portland	Disbanded.
13. Three Crowns	38	Stamford	

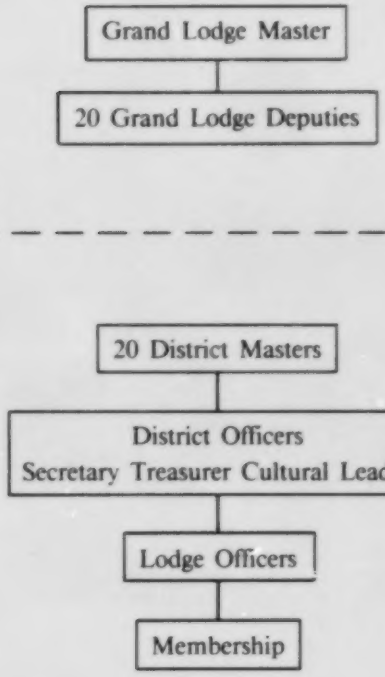
Oscar II	69	Thomaston	Disbanded and many members joined the District Lodge.
14. John Ericsson	73	Willimantic	
15. Prins Gustaf	83	Ansonia	
16. Karl XII	103	Bristol	
17. Vasa Star	150	Branford	
18. Skandinavia	260	New London	
Hoppet	360	Georgetown	Disbanded.
Harmoni	376	Deep River	Merged with Waldemar, No. 71, of Higganum, but later disbanded.
Ankaret	380	New Milford	Disbanded and two of its members joined the District Lodge.
19. Viking	621	Thompson	
20. Gustaf Adolph	706	Danielson	

The structure of the Vasa Order permits orderly and democratic participation by its members. Like the governmental structure of the United States, the Order relies on "representative" democracy. That is, members at the local level can select delegates who, in turn, will influence the direction of the national organization. On the local level in the lodges themselves, and in the twenty districts, officers are also elected.

The "Grand Lodge Master" tops this power pyramid. This individual is elected every four years at the Grand Lodge Convention. He or she oversees and gives direction to each of the twenty Districts in the United States, Canada and Sweden. This person appoints the "Grand Lodge Deputies," who also serve for four-year terms. These Deputies see that decisions made by the Grand Master are carried out in each of the twenty districts. They are responsible directly to the Grand Master. Together, the Grand Lodge Master and the Grand Lodge Deputies comprise what might be considered the "national" governing body of the Order of Vasa.

The state level is headed by a "District Master." One District Master is elected every year by delegates at the yearly "District Conventions." These delegates are elected by the general membership in each of the local lodges which comprise the district. At these district conventions the other district officers are elected, including the District Secretary, who keeps the records; the District Treasurer, who is responsible for a general accounting of district funds; and the District Cultural Leader, who coordinates cultural activities. Each lodge in the district will also elect officers to administer locally sponsored activities. Each year officers are installed, sometimes with the pomp of a "drill team," although this practice has been discontinued in many quarters.

Figure XX
Structure of the Vasa Order



The Vasa Order in Connecticut has made an effort to create and maintain "junior" or children's clubs. It had long been recognized that the future of the organization rested with the youth. By the early 1930s, three children's clubs had been formed: the Viking Club No. 43 of Meriden (1930); the Svea Club No. 53 of Hartford (1932); and the Vasa Vagga Club No. 56 of New Haven. These clubs provided education in Swedish culture. Of course, there was Swedish music, dance, and food to liven up these studies.

The formation of new clubs was very slow in coming. As was previously mentioned, interest in the Order has declined, both nationally and in Connecticut, since the early 1930s. Today only one children's club exists in Connecticut — New Haven's Vasa Vagga, No. 157, affiliated with Diana-Birger Jarl of New Haven.

A second children's club, Varbolom No. 197, was being organized in the fall of 1982. Olga H. Clareus and others from Hartford's Norden Lodge, were instrumental in its formation. This organizational task was not an easy one, however. As Olga Clareus

admits, "It took eight years to organize it." Another serious proposal for a children's club has been put forth by the Scandia Lodge, No. 23, of Manchester.

The Vasa Order Drill Team

Connecticut's Vasa Lodges are filled with interesting people who have a wealth of information. Topics ranging from local history, the Swedish experience in America, to Sweden today all can be discussed by these informed people. The following passage traces the observations of two long-time members of the Vasa Order, Mr. and Mrs. Arne Gustafson. Coming to America in 1949, their observations about the Order, its place in their personal lives, and its role in the cultural life of America are worthy of note. After all, these first-generation Swedish Americans have lived in two societies.

> After we got involved with Vasa, we ate Vasa, we slept Vasa, frankly we lived Vasa day and night. We discuss it and talk about it. It helped tie the Swedish people of Manchester together. (Mrs.) I think years ago when people didn't have television and all the activities that people have today, they looked forward to the meetings. I don't think there was any member who missed the meetings. They all came because they could get together with those Swedes and have a good time. We've had a lodge in Manchester since 1901. We are still very active. We are Lodge number 23.

(Mr.) I'll tell you that we have been very active over the years. Between 1958-70 we were on the executive board for many years. In 1958 I got on the executive board in Connecticut. I became District Master in 1961-62. Then I was Culture Director for the state for two or three years. In 1966 I was a delegate to the Grand Lodge Convention in Atlantic City. Then I was appointed as Grand Lodge Deputy to the state of Connecticut. I was Grand Lodge Deputy for four years. I had the honor to install my own wife as District Master for the state of Connecticut. It was at the Tamarack Lodge. So she became District Master and after that she was appointed Grand Lodge Deputy for the state of Connecticut. My wife and I are the first ones in all of Vasa history to both serve as District Masters and Grand Lodge Deputies. The Grand Lodge Deputies install the District Masters each year and also carry out the Grand Master's duties in the state.

In some lodges the members are getting old and some have passed away, so there's only a handful of members — so they gave up their charter and became members of the District. They're still Vasa members but they don't have their own lodge. (Mr.) It seems to me that they are more active out on the West Coast than we are here in Connecticut. (Mrs.) Ours is an older organization while theirs is newer. I know when we were out there I was amazed by the number of youngsters who came to all of the affairs they had.

The Vasa Order started out as a sick-benefit society. But today that doesn't count for much because today wherever you go for a job they offer you good benefits and hospitalization. Now we have a lot of social members who don't bother to join for the benefits they get. But that was the main thing of Vasa when we first started out. (Mr.) We still have two plans available for members in Connecticut. We call them hospitalization plan number one and hospitalization plan number two. We used to have a death benefit, but we don't have that any more. The difference between the two hospitalization plans is the amount of money a member would receive and the amount of dues he has to pay. Plan number one gives $3 a day and number two gives $10 per day. With number one you don't have to be in the hospital. It isn't much, but if you go back 40-50 years ago, if you got $15-16 dollars a day it helped quite a bit.

(Mrs.) Membership is really based on your character. It doesn't matter what kind of job you have. You could be President of the United States or some big organization, or you could sweep the streets, as long as you had a good character you're welcome to be a member. So there are just as many blue-collar workers as white-collar workers. Education levels would vary too. You do have to be of Scandinavian descent, not necessarily Swedish, either on your mother's or father's side. If you married a Scandinavian you could become a member too. Of course when we do take in a new member we do investigate and we vote in a new member. You don't just automatically become a member. Voting is done at the meeting by secret ballot, and at the following meeting the new member is invited to come to be initiated.

(Mr.) This is a hard question to answer. In my opinion we still have a good many years to come. We are declining, especially in Connecticut. Most of the lodges on the East Coast are declining. I think, and it's just my personal thinking, that maybe in fifty years Sweden will take the burden and carry Vasa. They are very active in Sweden.

(Mr.) We must organize children's clubs and build our future officers and leaders. I don't know where else they're going to come from. (Mrs.) We do have a group down in New Haven called the Wonder Weavers. They're young adults. They've started doing some Swedish folk dancing and they've also started to take offices in their lodge. In another year or two we can probably bring them into the district.[26]

From all that has been said it is apparent that these Swedish and Scandinavian societies, nationally and locally, had made determined efforts to promote and preserve Swedish culture. The primary motive for joining many of them, especially in the early years, was to add a measure of security and comfort to the lives of the new immigrants. Providing "sick benefits" was one way to accomplish this goal. Simply being together was another. Americanization, and other forces, took their toll on these societies as the twentieth century progressed. Many disappeared. Others adapted and survived. Ethnic societies in today's society might, on the surface, appear to be anacronisms — throwbacks to a past which no longer have any meaning in our lives. Yet, what better sources can we turn to in order to discover our past? These societies, like the traditional "Swedish" churches, have served as guardians of a culture and a way of life.

NOTES:

Part Eight: Swedish American Societies, Clubs and Organizations

[1] Based on an interview conducted by Mary Bishop, "Arthur Carlson," Federal Writers Project, Box 91, Folder 196:3, April 29, 1938, The University of Connecticut Archives, Storrs, Ct.

[2] Based on research conducted by William J. Smallwood, Federal Writers Project, Box 26, Folder 109:22, December 5, 1939, The University of Connecticut Archives, Storrs, Ct.

[3] Based on an interview conducted by Vincent Frazzetta, "Mr. Pederson," Federal Writers Project, Box 26, Folder 109:22, January 20, 1941, The University of Connecticut Archives, Storrs, Ct.

[4] Alice M. Levine, ed., *Program Book*, Connecticut and Atlantic Seaboard Grand Lodges, I.O.G.T., 1982.

[5] *Connecticut Grand Lodge: International Order of Good Templars — Golden Anniversary, 1908-1958*, West Hartford, Ct., November 8, 1958.

[6] Letter from Alfred Abrahamson to David E. O'Connor, in August, 1982.

[7] Letter from Carl F. Ehn to David E. O'Connor, on August 10, 1982.

[8] The information on the S. C. of A. was taken from "The Scandinavian Fraternity of America," *The Swedish Element in America*, Vol. 2, pp. 433-35.

[9] Erik G. Westman, "History of the Independent Order of Vikings," *The Swedish Element in America*, Vol. 2, Chicago: Swedish-American Biographical Society, Publishers, 1931, p. 406.

[10] Based on research conducted by John A. Johnson, "Ethnic Groups Survey: Swedish Organizations in Connecticut," Federal Writers Project, Box 90, Folder 196:1a, September 29, 1936, The University of Connecticut Archives, Storrs, Ct.

[11] Based on research conducted by John A. Johnson, "Ethnic Groups Survey: Swedish Organizations in Connecticut," Federal Writers Project, Box 91, Folder 196:4, May 27, 1937, The University of Connecticut Archives, Storrs, Ct.

[12] This information on the Swedish Junior League was contributed by Mrs. Norma Sandberg, in an interview with David E. O'Connor, on July 15, 1982.

[13] This information on the Swedish Aid Society was contributed by Olga Clareus, in an interview with David E. O'Connor, on August 14, 1982.

[14] Letter from Esther Gullberg to David E. O'Connor, on July 31, 1982.

[15] *Bylaws of Svea Social Club, Inc.*, revised (May 2, 1980), Article 1, Section 2, Kensington, Ct., p. 1.

[16] Letter from Eric L. Anderson (President of the Svea Social Club) to David E. O'Connor, on September 4, 1982.

[17] *The Bjursas Girls* (program), sponsored by the Svea Social Club and the Half Century Club, Newington, Ct., October 14, 1972.

[18] This information on the Scandinavian Cultural Society of Greater Hartford was contributed by Raymond Lindstrom, in an interview with David E. O'Connor, on July 12, 1982.

[19] Letter from Gus Florby to David E. O'Connor, on September 4, 1982.

[20] *Constitution for the Vasa Order of America*, revised edition (1970), p. 8.

[21] Information on the history and development of the Vasa Order is from Sven G. Johansson's, *Historical Review of Vasa Order of America, 1896-1971*, 1974, pp. 2-7, 191-194.

[22] The information on the Vasa emblem was contributed by Mr. and Mrs. Arne Gustafson, in an interview with David E. O'Connor, on July 14, 1982.

[23] Sven G. Johanson, *Historical Review . . .*, pp. 191-194. Also citing: *Officers' Reports: Vasa Order of America*, 85th Annual Convention, 1981.

[24]The information on the Vasa Order was contributed by Nils J. Ahlstrom (taken from a January, 1934 letter).

[25]This information on the history of the Vasa Order was contributed by Grace N. Anderson, in an interview with David E. O'Connor, on August 14, 1982.

[26]This information on the Vasa Order was contributed by Mr. and Mrs. Arne Gustafson, in an interview with David E. O'Connor, on July 14, 1982.

Part Nine: Political Life

The political life of Connecticut's Swedes can be examined from a couple of angles. First, what political ideas and political parties did the state's Swedes support? Next, what impact have they had on Connecticut's political scene?

The Swedes of Connecticut have, traditionally, leaned toward the Republican Party. Many explanations have been offered for this affiliation. Some experts have said that many Swedes associated the Republican Party with Abraham Lincoln, the great liberator of the slaves and saver of the Union. Thus, the "Party of Lincoln," with its record of valuing individual freedoms and national security, was a logical choice. Others have credited Presidents Grover Cleveland and William McKinley, both Republicans, with ending the 1892 recession and restoring prosperity to the land. During their administrations moderate protective tariffs, which helped save American jobs, were established. They also were determined to keep America on the gold standard to prevent price spirals. Too much money in the economy could only lead to inflation and disaster, they claimed. The Swedes in Connecticut, many of whom were conservative when it came to business matters, rallied behind Cleveland and McKinley, and later Republican candidates.

The conservative business policies of the Republican administrations of the 1920s seemed to add to the momentum of Republicanism in the state's Swedish community. Presidents Coolidge, Harding, and Hoover, all Republicans, had run on a laissez-faire economic platform. Keep the government out of "the business of business" was the cry. It was not surprising that the first quarter of the twentieth century marked the heyday of the John Ericsson Republican League. In Connecticut, it was a predominately Swedish group. Many of the state's cities could boast of having a Republican League, including Bridgeport, Meriden, Middletown, and New Haven. The League has been described in the following way:

> The John Ericsson Republican League of America creates a bond of fellowship among Americans of Swedish descent in every community where it is at work; coordinates the work of its member Leagues; promotes better citizenship and honest government; endorses constructive public policies; supports the best candidates for elective and appointive offices; seeks to inform the voter and to enlist him to vote at all community, state and national elections.[1]

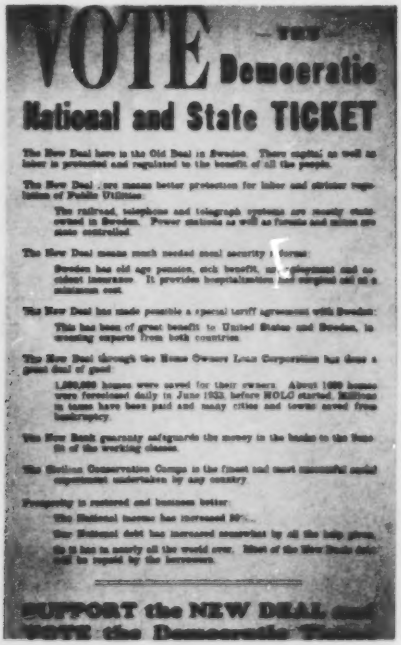
The great majority of Connecticut's Swedes supported these goals. Many became actively involved in the League. Herbert L. Emanuelson, one of New Haven's leading citizens, even rose to the rank of Vice President of the national John Ericsson Republican League in 1931.

The "Hoover Depression" and the "Hoovervilles," or shantytowns scattered over the nation, cooled Swedish support for the Republican Party by the early 1930s. After the Stock Market Crash of 1929, the Swedes, and others, questioned the wisdom of previous

administrations. One report from Bridgeport stated:

> Most Swedes are Republicans in politics because of a very definite factor, the time element. At the time of the greatest influx of Swedes to Bridgeport, Cleveland was President. We had a bad slump and right after that McKinley got in and things were good again. The Swedes, thus, always associated prosperity with the Republican Party.
>
> I would say that ninety percent of the Swedes in Bridgeport are normally Republican, until the time of the Roosevelt administration.[2]

The Democrats wasted no time in capitalizing on the "Hoover Depression." They actively sought the support of the Swedes. Long opposed to the Democrats, the Swedes defected to the side of Franklin D. Roosevelt and his New Deal. This change in allegiance mirrored that which was taking place throughout the nation. It didn't hurt, of course, to make a direct appeal to the Swedes of Connecticut and the Northeast in *SVEA*. This newspaper, begun in 1886, became the leading Swedish newspaper of the region. As the clipping indicates, there were many good reasons for the Swedes to "Vote Democratic" in the 1930s.[3]



VOTE — THE — Democratic

National and State TICKET

The New Deal here is the Old Deal in Sweden. There capital as well as labor is protected and regulated to the benefit of all the people.

The New Deal ...ere means better protection for labor and stricter regulation of Public Utilities.

The railroad, telephone and telegraph systems are mostly state-owned in Sweden. Power stations as well as forests and mines are state controlled.

The New Deal means much needed social security ... forms:

Sweden has old age pension, sick benefit, ... ployment and accident insurance. It provides hospitalization ... obtained out at a minimum cost.

The New Deal has made possible a special tariff agreement with Sweden:

This has been of great benefit to United States and Sweden, increasing exports from both countries.

The New Deal through the Home Owners Loan Corporation has done a great deal of good.

1,000,000 homes were saved for their owners. About 1000 homes were foreclosed daily in June 1933, before HOLC started. Millions in taxes have been paid and many cities and towns saved from bankruptcy.

The New Deal guaranty safeguards the money in the banks to the benefit of the working classes.

The Civilian Conservation Corps is the finest and most successful social experiment undertaken by any country.

Prosperity is restored and business better:

The National income has increased 50%...

The National debt has increased somewhat by all the help given, but it has to nearly all the world over. Most of the New Deals debt will be repaid by the borrowers.

SUPPORT the NEW DEAL and VOTE the Democratic Ti...

A Paid Political Advertisement in Svea

This Worcester, Massachusetts newspaper was widely read in Connecticut during the 1930s. Written mostly in Swedish, this advertisement to "Vote Democratic" seemed to stand out almost as if to remind the Swedes of their duty to support a "New Deal" for the victims of the depression. Connecticut's Swedish newspapers such as New Britain's *Österns Härold*, the *Svenska Connecticut Posten* of Bridgeport and New Britain, and other newspapers in Hartford and New Haven, had died out by the early twentieth century. Thus, *SVEA*, which later merged with New York City's *Nordstjernan*, became the voice of the Swedish-American people.

There were issues other than those connected with the Great Depression that had a bearing on the voting patterns of Connecticut's Swedes. Some of these issues were tied to the "old world." America's participation in World War I, for example, was the cause of some discomfort for Connecticut's Swedes. Many Swedes had chosen to vote for Woodrow Wilson, a Democrat, because he promised to keep America out of World War I. The Swedes were somewhat split on which side to favor, the "allies" or the Germans. The sympathies of many Swedes leaned toward the Germans. Many Swedes could speak German. Other strong cultural ties had been developed with Germans, both in America and abroad. The Swedes also hated and feared Russia more than any other country. To many Swedes, it seemed as if Germany was doing the world a favor by stopping the aggressive Russian armies. In any case, many Swedes opted for Wilson, a Democrat, in 1914 and again in 1918. While their 1914 support for Wilson was to keep America out of the war, their 1918 support favored Wilson's cry for a lenient peace settlement. His "peace without victory" stance, however, fell on deaf ears in war-torn Europe. Many Swedes had voted Democratic twice, and while their candidate won in both cases their causes were lost.

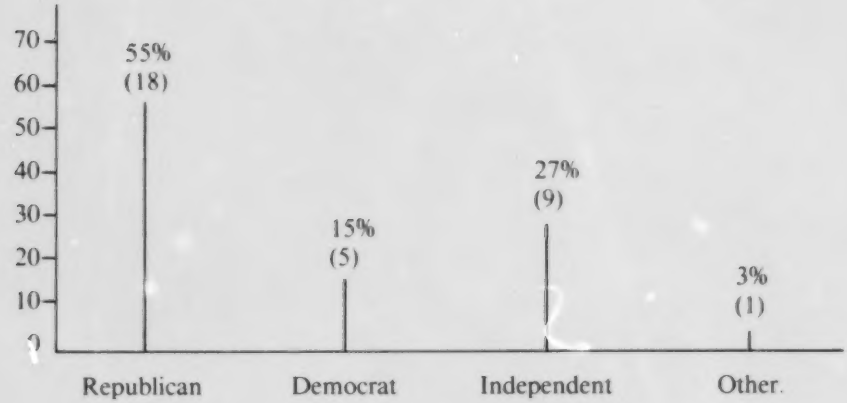
Of course no political party can be all things to all people. The Republicans, who enjoyed the support of most Swedes during the 1920s, did raise the ire of Swedes when it came to immigration policies. In the 1920s, legislation closed the "golden doors" to many groups seeking refuge. By these acts, who got into America was based on what country you came from. The name given to this policy was the "National Origins Plan." Under the provisions of this plan, the number of Scandinavians, Germans, and other later immigrant groups seeking residence in America would be cut drastically. Early immigrant groups, including the English and the Irish, would enjoy a privileged position. The Swedes, and others, resented this discriminatory policy and protested vigorously. In addition to the unfairness of the policy, the Swedes felt that it was also destined to admit certain "undesirable" people into the country, especially the Catholics. Voting patterns of the Swedes tended to reflect this "anti-Catholic" feeling. Certainly Al Smith's defeat at the hands of Herbert Hoover in the presidential race of 1928 was a great comfort to those who were unhappy with Smith's Roman Catholic background.[4]

While the Swedes in Connecticut had views which were, at times, unpopular in their new homeland, few would question their loyalty as Americans. Even after many Swedes called for Swedish neutrality during World War I — and some even advocated siding with

Germany — many Swedish Americans rallied behind their country's decision to fight against the Central Powers. The history of Connecticut's Swedes fighting, and dying, for America is long and distinguished. As early as the Civil War, Connecticut's Swedes enlisted to support the Union. John A. Nelson of Hartford became a captain in Company E of the Third Connecticut Regiment, while New Haven's Carl Rassmosson joined Company B. Other Swedes proving their loyalty to America were: John A. Johnson, company B of the Eleventh Regiment; Anders Lindquist, Company A of the Seventh Regiment; and Alexander Enlind, Company F of the Thirteenth Connecticut Volunteers.[5] This story of patriotism was repeated during the Spanish-American War, World War I, World War II, and the Korean and Vietnam conflicts. If there was ever any question about the Swedes' political allegiance to America, these sacrifices ended it. The Swedish American's outlook, above all, was for "America first."

A 1982 survey of Swedes in Connecticut indicated that they, as a group, remain firmly in the Republican camp. The sampling consisted of thirty-three Swedes, primarily first or second generation, from a variety of urban and rural settings. Respondents resided in Hartford, Haddam, Meriden, New Milford, West Hartford, Canton, Simsbury, Newington, and Haddem Neck. It also should be noted that the average age of these respondents was about sixty-five, which may have colored the outcome. Figure XXI illustrates the party affiliation of this sampling.[6]

Figure XXI
Political Affiliation of a Sample of Connecticut Swedish Americans



These outcomes were reinforced by the views of seven clergymen from churches which were once considered "Swedish churches." These respondents, from the towns of Bristol, East Hampton, Hartford, Meriden, Norwich and Portland, agreed that the majority of

Swedes in their towns or cities were members of the Republican Party. Though it is difficult to comment on the political views of any ethnic group of people, it can be said with some degree of confidence that Connecticut's Swedes in 1982 are still primarily Republican.

With so much talk about Democrats and Republicans, it should be remembered that there were alternative political parties for Connecticut's Swedes. There had been a strong Social Labor Party in Sweden prior to the mass immigrations to America. This party had an impact on the political beliefs of some of these immigrants. It was not uncommon to hear of small groups of Communists, or Socialists, meeting in Connecticut's cities. A relatively powerful Socialist group evolved in Bridgeport for example, in the heart of a strongly Swedish area of that city. It took the form of a Socialist Club. Drawing on the support of many groups, including the Swedes, the Socialist Mayor McLevy was repeatedly elected to the mayorship during the 1930s and 1940s.

The Socialists in Connecticut were divided into two groups: The Socialist Party and the Socialist Labor Party. They squabbled amongst themselves, but jointly denounced the Communist Party. Some Swedes in Connecticut found these Socialist groups to be more sympathetic to the needs of working people. It was the rare exception who favored the Communists. Referring to the Communist Newspaper, *Daily Worker*, one Connecticut Swede commented that "We wouldn't think of reading that thing." This feeling aptly summed up the feelings of most Swedes in this state.[7]

While the Connecticut Swedes' interest in politics was high, their interest was rarely transformed into an active candidacy for elective office on the statewide level. In Connecticut's history, for example, there have been no Swedish governors. Nor have any Senators, or Representatives of Swedish descent been elected to Congress. Several explanations have been offered for this record. One is that some Swedes have felt that politics is a dirty business. To get ahead, Swedes believed, a politician must "wheel and deal." This perception of political life has been transmitted to Swedish children. Hence, they avoided an occupation so contrary to their values. Another explanation revolves around their numbers. Even in their largest concentrations, the Swedes couldn't expect to account for more than ten percent of any city's population in Connecticut. Coupled with their relatively small numbers is their lack of clannishness. There are no "Swedish ghettos" in Connecticut. Therefore, getting the Swedes to pool their resources, and votes, was a difficult chore.

Efforts were made to make the Swedish voice heard, however. Spokesmen for Connecticut's Swedes even influenced their voting pattern in some cases. It was said that Dr. Ohman of New Britain "was considered quite a vote deliverer." As a Lutheran pastor in that city for many years, "He seemed to hold political sway over many of the Swedes both in and outside of his congregation. A Republican in politics himself he influenced many of the Swedes in that direction."[8] This was a far cry from the ward "bosses" of the period who controlled their districts with an iron hand, especially in the ethnic neighborhoods of large cities. Yet, the Swedes could muster enough votes, even in the

early twentieth century, to place men in political office. Some, such as Senator Pierson of Cromwell, served in the state Senate chamber in Hartford. Others were elected to the state House of Representatives. Some were appointed to high positions, such as Judge Gustav B. Carlson and Chief of Police Charles Anderson, both of Middletown.

Countless others served as town or city officials, elected and appointed, throughout the state. It was, in fact, local politics that the Swedes best understood. The tradition of actively taking part in local politics can be traced back to Sweden, where up until 1918 localities had been run by the "stämma." This stämma resembled the old New England town meeting. Political parties existed in Sweden, but many decisions that had a direct and immediate impact on the Swede's life were enacted locally. Surely this also accounts for the special interest given to local elections and to the more active Swedish participation at this level of government.[9]

The Swedish political experience in Connecticut was not one of earth-shattering proportions. Swedish voters, though, overwhelmingly Republican, tended to vote their consciences rather than their party. They helped bring stability to the state and nation. Generally conservative in the economic and political outlooks, the Swedes of Connecticut were not quick to jump on bandwagons. But they were not blind to their own interests and the problems of the state and the nation. Connecticut has been called "the land of steady habits." Certainly the Swedes have contributed to this image.

NOTES

Part Nine: Political Life

[1] "Participation of the Swedes in American Politics," *The Swedish Element in America*, Vol. 1, ed. by Erik G. Westman, Chicago: Swedish-American Biographical Society, Publishers, 1931, p. 93.

[2] Based on an interview conducted by George A. Fisher, "Sidney A. Johnson," Federal Writers Project, Box 26, Folder 109:22, October 31, 1939, The University of Connecticut Archives, Storrs, Ct.

[3] *SVEA, 50th Anniversary Edition* (1886-1936), Worcester, Mass.: SVEA, 1936, Section b, p. 13b.

[4] Sharon Bishop Laist, "Swedish Immigration: The Bridgeport Connecticut Settlement, 1880-1933," unpublished manuscript, 1980, pp. 17-19.

[5] Nels Hokanson, *Swedish Immigrants in Lincoln's Time*, New York: Harper & Brothers Publishers, 1942, p. 103.

[6] Survey conducted by David E. O'Connor, "Swedish Americans," 1982.

[7] Based on an interview conducted by George A. Fisher, "Mrs. Peterson," Federal Writers Project, Box 26, Folder 109:22, August 30, 1939, The University of Connecticut Archives, Storrs, Ct.

[8] Based on research conducted by Vincent L. Riley, Federal Writers Project, Box 91, Folder 196:2, November 4, 1938, The University of Connecticut Archives, Storrs, Ct.

[9] Sharon B. Laist, "Swedish Immigration . . ." p. 9.

Part Ten: Swedish Assimilation and Genealogy

The story of the Swedes' assimilation into the American mainstream is, without question, a success story. Assimilation, which refers to the cultural absorption of a minority group into the larger society, was a primary goal for the Swedes upon their arrival in America. The vast majority of these immigrants realized that their new home deserved the same kind of respect and allegiance that they had previously offered to Sweden. Recognizing this, the positive attitudes of many Swedes allowed them to adapt to their new environments in America. To become assimilated does not mean that all "old world" traditions and customs must be dropped. To have insisted on this would have made America more sterile and hardly the "melting pot" which, for the Swedes, it had become. As one New Haven Swedish immigrant said in 1939, "Assimilation to me means the mixing of different groups. If they mix together, each learning a little from the other, then they will be able to make a better country."[1]

The Swedes demonstrated their desire to become Americans in a number of ways. They sought citizenship soon after entering this country. Of the immigrant groups listed as most eager to become citizens, the Swedes ranked fifth out of forty-four nationalities. By the mid-1930s, of the Swedish immigrants coming to Connecticut, 77.6 percent had either been naturalized or had taken out their "first papers," the starting point in the naturalization process. Topping the Swedes were immigrants from Luxemburg (80.2 percent), Germany (79.7 percent), Denmark (78.1 percent) and Wales (77.8 percent).[2]

Connecticut's Swedes also showed their determination to become truly Americanized by quickly learning the English language. In many Swedish households English was the only language spoken. Special care was taken by the parents to avoid any use of Swedish when the children were in hearing range. English was also taught to adults in night schools set up for this purpose. Sometimes English was learned informally. One report dealing with such instruction in 1902 told of how neighbors and friends helped in the process. "I learned English from the men in the shop and from Mrs. Johnson and the girls who lived next door to us. The girls taught me how to read English from the newspapers."[3] So successful was classroom and informal instruction, that by 1930, 98.8 percent of Connecticut's 18,300 foreign-born Swedes could speak English. To put it another way, only 221 out of the 18,300 total could not speak English. Also a recent study on "Language Assimilation of Swedes in America," which appeared in *Nordstjeran-Svea* in 1981, noted that first-generation Scandinavians, more than any other immigrant group, switched to monolingualism in their homes. Eighty percent of these Scandinavians adopted the use of "English only" in their everyday lives. The Germans were a close second. A sampling of other groups included the French and Italians (60 percent); Portuguese, Greeks and Chinese (40 percent); and Hispanics (30 percent).[4]

A small number of second-generation Swedish Americans learned both English and Swedish in their homes. Learning to read and write in both languages enabled these children to enjoy the best of both worlds. It was rare for the bilingualism to exist among

the younger Swedes of the time. Most Swedish parents were all too aware, even frightened, of raising "Swedish" children in an "American" environment. Still, some handled both languages without problems or discomfort. One second-generation New Haven Swede commented, "Our parents spoke English and Swedish to us, so we children learned to read and write both languages fluently. All the children in our neighborhood spoke English so I had no trouble at all when I entered school."[5]

It was the unfortunate few in this group of Swedish immigrants who, out of ignorance of their new land, failed to prepare for entry into the mainstream. One second-generation New Haven Swede, who later went on to become a teacher herself, told the following story:

> As little children, we all spoke Swedish in the home — barring, perhaps, my brother who was the youngest. It was not of intent, but of necessity and a natural outcome since my mother had been busy having us and making as pleasant a homelife as possible for us. She was, therefore, unable to learn our English language having no time nor friends with whom to converse. In my mother's ignorance, not realizing the difference, Ruth, the eldest of us, was sent to a parochial school where she made slow progress. When it was time for me to attend school, she discovered that it was not a public school and also that I too, found it most difficult in school, the reason being that we knew no English and could not understand the teachers. Immediately we about-faced, and spoke only English, dropping and soon forgetting all Swedish . . . Handicapped as we were, however, one can easily sympathize with my mother's decision to be "American in America."[6]

Education in Connecticut's schools was among the greatest influences on young Swedes in terms of learning and appreciating their new culture. Instruction, of course, took place in the classroom. Equally important to assimilation, however, were the social contacts that could be made in school. Adolph Benson, the noted Yale professor, commented on his Americanization at the small, two-room elementary school in East Berlin, Connecticut. Not through books was this achieved, but instead through baseball.

Case History One: Adolph Benson

> What an opportunity! Though if I had realized *how* much of a one it was going to be I would have perished right then and there from fear and potential humiliation, albeit I had no reputation to lose in that line. Nothing sensational happened in the first inning. Then, in the second, George Maloney, the best batter in the outfit, who was, as you will have guessed, on the opposing side, stepped up to the plate. His reputation as a hitter was known, of course, and the fielders moved several yards further back in the yard and adjacent meadow, which together constituted our "field." First he banged out a foul that almost hit McIntyre's barn, but the second hit was "fair." It was a rather high fly. I saw it in the air, and realized in a flash that the ball was coming straight for me, and that the batter would probably get to first base

before the damn thing came down at all. I would muff it, of course, but I had little time to get nervous. I watched the sphere closely, and, suddenly, made a solemn resolution. Or, maybe I didn't make any resolution at all. I really don't know how it happened. I had no glove, in any event, and almost immediately something struck my paws. I squeezed it with such vehemence and determination that the "pill" just didn't dare jump out of my hands, and — George Maloney was "out." The natives couldn't believe their eyes and at first were too stunned to yell. I was the happiest youngster in two hemispheres! My own side, when they finally realized what had taken place, hollered and roared their approval; the batter's countenance was one amazed personified question mark; and the opposing team thundered and swore their conviction that it was but an accident and would never this side of the moon happen again. But the gods were with me in that game, and, just as in a real fairy story — believe it or not — the very same thing did happen again, in exactly the same way. For the second time the big George Maloney, Maloney the Great, was "out," and the "damn" Swede had put him out. What a sweet revenge! And don't tell me that a revenge has not its good sides! — This game settled my social status for all time. Anyone who could catch a fly off George Maloney twice in succession was not a person to be sneezed at. He was persona grata in the neighborhood. He was accepted. He had arrived. He had become an American. I had no more trouble, even with the big guys and ever after my services in school were eagerly sought in baseball. Yet, I never again soared to the dramatically celestial heights which I had reached the day I became — an American."

In addition to taking out citizenship papers quickly and seeking to learn the language of the land, Swedes also tried to fit in by taking part in many programs designed to promote friendships beyond their ethnic group. The Swedes' participation in New London's "Interfaith Committee" and "My Country 'Tis" pageant in 1939-40, showed this group's willingness to seek a brotherhood of religions as World War II was commencing. In Hartford, the Swedes also participated in The Cosmopolitan Club to discuss interracial matters of fellowship and understanding. Also in Hartford were the "Racial Nights" held in the city's State Theater. Along with ten other ethnic groups, the Swedes entertained and taught by song and dance. Likewise Waterbury's mid-1930's Scandinavian Day was one segment in a series of ethnic days designed to share national traditions in a new homeland. These few examples demonstrate an effort on the part of Connecticut's Swedes to become involved in "American" functions.

The notion that the Swedes had little trouble adapting to the American environment is supported by the findings of a 1982 survey. In the survey of Swedish Americans, twenty-one out of twenty-seven respondents noted that they, or their parents, had little difficulty in joining the American mainstream. Two failed to respond to the question, while four others noted specific problems dealing with discrimination in education, language barriers and being viewed as inferiors by Americans. This translates into

seventy-eight percent experiencing little to no hardships, and twenty-two percent having some early difficulties.[8]

The path toward the full assimilation of Connecticut's Swedes was not without obstacles. As noted above the language problem was real and to this day many Swedes (and Americans too) are baffled by the complexities of the English language. Language problems, coupled with the economic woes of new arrivals, also contributed to their settling in clusters. Large businesses, unwittingly, contributed to these clusters by recruiting and/or hiring large numbers of Swedes in their plants. Though these clusters were short-lived, they did tend to reinforce Swedish rather than American customs. Connecticut's "Swedish" churches and organizations, while doing much to ease the Swedes into their American environment, also clung to the Swedish language for many years. It wasn't until the 1930s and 1940s that the bulk of these institutions switched to the English language. Swedish mothers, typically absorbed in the business of homemaking, also tended to keep Swedish traditions alive.

Offering a few observations about the Swedish experience in Connecticut, were Dr. and Mrs. Stanley Sandberg of West Hartford. Their commentary reveals much of the detail, in addition to the big picture of the Swedish assimilation process.

Case History Two: Dr. and Mrs. Sandberg

(Dr.) The language barrier was a problem for them as it was for many others who came from Scandinavia or the mainland of Europe. However, after the first folk got here they seemed to be able to seek out others who had been here. They knew about them before they left Sweden or they found themselves in clusters, so at least there was some feeling of home or friendliness or companionship. However, I think it is fair to say that their industriousness and their sense of integrity and seeking to do the best job that they could, put them in demand . . .

(Dr.) There was a dependence upon that language unit to begin with, but as they became more and more a part of the American mainstream there was less dependence on it. I think for each generation there has been less and less dependence on it. The one thing that can be said is that you will not find, anywhere that I know of in New England, although I do know of some pockets in the mid-west, a Swedish ghetto. It's unheard of, if we're thinking of a ghetto as a place where Swedes came and stayed and remained there . . . When we (Emanuel Lutheran Church, Hartford) first located in Frog Hollow, it was the center of the Swedish colony. That remained so for the first fifteen or twenty years, but then the Swedish folk started moving west, into the western section of Hartford, and then to West Hartford.

(Mrs.) They didn't clan together so much. But when my relatives came here they did pretty much settle down around South Highland Street toward Frog Hollow. That's where they lived — as they moved out they didn't move out as a group. The first ones who came were, obviously, breaking the ground. As the others came they lived with them or with a certain family. If they just happened to settle in another area,

then it seemed that their family clustered around them as opposed to having one entire area for the Swedes. I always think of my relatives as being down off Boulevard, Highland Street, and Fairfield Avenue. There were a lot of other Swedes down there too — a lot!

(Dr.) My own folks, both of whom were born in Sweden, made no effort to teach Swedish. They had left Sweden and were in this country, had gotten citizenship papers as soon as they got here, and were United States' citizens. Their kids were going to be Americans and were going to speak English. This was very typical for all the Swedes. There were no feelings that we were going to hang onto our culture . . . we kept a few things but not very much.

(Dr.) (Before coming to Emanuel Lutheran Church in Hartford) I realized . . . that if we were going to have any impact as a Lutheran church in America, we would have to really push for a change in our name and our image . . . It couldn't be just Swedish. So I came here (to Emanuel) with a sense that somehow this had to be changed . . . We cut out just about everything we could that had anything to do primarily with the Swedish culture. After a point in time when I felt we were over the hump and we didn't have to forget about the fact we were Swedes — and I guess I'm as proud about being a Swede as anybody is — I could little by little introduce some (Swedish traditions) again. . . .

(Mrs.) There was something about our feeling as second-generation Swedes that we were not probably as proud as we should have been. Our relatives clannishly stuck to (their Swedish) organizations. We were not as proud — especially during the Second World War. I remember right here in this house . . . if we had young men over . . . mother or dad would call from upstairs . . . [to remind] us about the time [in Swedish]. I feared my friends would think that I was some darn foreigner or something. We would remind them every once in a while (to speak English), because they could speak English. It was just that they didn't. Often they reverted to Swedish. While we spoke and understood it, there was something in us that was a little bit embarrassed about it. That swung the other way too as we grew in knowledge and age. It was certainly nothing to be embarrassed about.[9]

In many Swedish homes there tended to be a mild suppression of many Swedish ways. In their settlement patterns, first-generation Swedes tended to seek the comfort of other Swedes far more than later generations did. Clustering around family and church, many Swedes remained in contact with one another. While no Swedish "ghettos" existed in the state, certain areas were marked by Swedes and others, as "Swedish" areas. Included among these Swedish colonies in Connecticut were:

Black Rock Section ("Swede Hill"), Bridgeport
Frog Hollow (later in Parkville) Hartford
Spellman's Point, East Hampton

Stony Creek, Branford
Grosvenordale and North Grosvenordale, Thompson
South Manchester, Manchester
Park Road, West Hartford
Forestville, Bristol
Swede Lane (Main Street and Nordland Ave.) — Cromwell
East Church and Julilee Street "Swedish Colony," New Britain

Case History Three: Spellman's Point, East Hampton

The Swedish settlement at Spellman's Point, East Hampton, provides a good case study of an early "Swedish colony" in Connecticut. Its history reflects the history of the Swedes themselves. Beginning as a tight-knit social group in the early twentieth century, this minisociety of Swedish Americans gradually lost much of its ethnic flavor. Hence, there are really two stories to be told about the Swedes of Spellman's Point. One revolves around their determination to keep a little piece of Sweden alive in America. A second story deals with their gradual and successful assimilation into the American mainstream.

In a 1982 interview with Mrs. Segrid Rosengren, and her son, Arne Rosengren, the Swedish community at Spellman's Point was examined. The Rosengrens have spent their summers at the scenic Lake Pocotapaug, which defines the borders of Spellman Point. In their comments, they outlined why the Swedes came to the Point, how and why the Swedes "incorporated" the land comprising the Point, and the changes in the ethnic composition of the Point over the years. A portion of their narrative is featured below.

> The "corporation" was formed in 1926. Back in 1898, a couple named Christianson purchased this whole north end of the Lake (Pocotapaug). Mr. Christianson died a couple of years later and Mrs. Christianson couldn't live up there all alone. She wanted to sell out. This was in 1901. She put an ad in a Swedish newspaper in New York — a church-oriented newspaper. It told about the place up here. A couple named Mr. and Mrs. (Sophie) Spellman saw the ad and wrote her a letter expressing an interest. They had three growing boys. Even then they thought New York City was no place to bring up their kids. They wanted to get out into the country. The upshot of this was that they bought this whole area for $1,500 in 1901.
>
> You couldn't really make a living as a farmer on this land. They started supplementing their income by having boarders and roomers. The original farmhouse wasn't big enough if they were to go into a summer hotel situation. But there was a big building in Haddam. They took that thing apart and reassembled it here. It still is here today, but it is no longer operable.
>
> There were Swedes from Brooklyn that the Spellmans knew who started coming up here in the summer. They brought their families with them. Some of these people started leasing property. They got a ten-year lease for $10 a year and she (Sophie) paid the taxes on the property. These people would put a tent on it for a year or two

and then they'd put a cottage in it. More and more people kept on coming . . . That's how the people from the New York area got up here.

A lot of other Swedes from Hartford, New Haven, Meriden, and other areas, came here. There was one who was an artist. His name was Herman Sodersten. In fact he painted landscapes in the impressionist style. He was also a fine portrait painter. There were a number of his portraits of New Haven's mayors hanging in the New Haven City Hall. He was the first one to build a cottage here on Spellman's Point.

A number of New Haven Swedes came here through John Demander. He lived in a place just up the road. John was a member of the Apollo Singing Society in New Haven. In 1916 the Apollo Singing Society needed a new director. Gus Brandt said he knew a young fellow up in Worcester. This young fellow was just over from Sweden in 1912 and was their assistant conductor up there. Gus Brandt and his wife went up to Worcester, talked with my father (Orvar Rosengren), who said he'd come to New Haven if they could find him a job. He was a toolmaker. This was in the middle of World War I and business was booming in the factories. Gus Brandt got my father a job at Marlin, a big armaments manufacturer.

Gus Swebilius was working at Marlin at this time as a gun designer. That's where he and my father met. Gus Swebilius also belonged to the Apollo Singing Society. In fact, he was in the chorus there for many years. My father was leader of the chorus and Gus was one of his singers.

Some people from New York wanted to buy all of this property for $150,000 in 1925. When the local Swedes heard about this they right away marched up to Sophie Spellman and asked if it was true that she was thinking of selling. She said it was true. Sophie was a tough old Swede-Finn. She like partying with the men — drinking and everything. She had a strong emotional attachment to these middle-aged men. A lot of them had already built cottages just on the strength of the leases. She said she'd sell to them. They formed the "corporation" in 1926. They all put some money in. They didn't have $150,000, but they did get together a down payment. Luckily, Sophie owned all of this property — it was in her name. Her husband, John, would have sold out to the New York outfit. He didn't like it when she decided to sell to her friends for less money. The corporation bought the Point and they raised the rest of the money by selling off the lots. Up to this point these lots had been leased. Other people had to buy the lots from the corporation.

There was a clause in all of the deeds saying that no property could be transferred without the consent of the Board of Directors. But that provision was not aimed at any one specific group. It may have been sub rosa (a private understanding) but it wasn't official. Clauses like that have, for a long time, been illegal.

There were plenty of non-Swedes, especially down the Bay Road. Most of the people up here on the Point were Swedes — probably three-quarters were Swedes. There were sixty or seventy cottages in this area. As people grew old, sometimes they kept

the property and sometimes they sold it off. Today, when the children sell off the property the odds are very strong that they'll sell it to a non-Swede. Gradually, the Point is losing its ethnic flavor. There are still a bunch of original Swedes here, however.[10]

Genealogy

The successful assimilation of the Swedes into the American environment does not mean that all "old country" ways and traditions have to be ignored. Nor does it mean that the Swedes have lost all interest in their personal histories.

Tracing one's family history has become an important element in ethnic studies. Such personal histories, as has been demonstrated throughout this chapter, can comment on the general experience of the ethnic group. As a starting point for research in your own ancestoral search, you may want to consider the derivation of your Swedish name. The list below represents a small sampling of surnames associated with "nature."

Nature names

Åker — field, arable land
Alv (old form was Elf) — large river
Äng (old form was Eng) — meadow
Berg — mountain
Dal (Dahl) valley
Flod — river
Hav (old form was Haf) — the sea, ocean
Holme — island
Hult — wooded area
Land — land
Lund — a grove
Mosse — low lying pasture
Sand — sand
Sten — stone
Ström — stream
Vall (old form was Wall) — pasture

Swedish surnames might also be associated with aristocratic names, clerical names, Walloon names, military names, and foreign names. Students who wish to pursue this topic would be advised to refer to Nils William Olsson's "What's in a Swedish Surname?" which appeared in the *Swedish American Genealogist*, Vol. I, in March of 1981. The *Swedish American Genealogist* is a quarterly devoted to Swedish-American biography, genealogy and personal history.[11]

In addition to the study of surnames, you might want to begin tracing your family's "roots." As starting points to this research, you might consult the following books and pamphlets:

Barton, H. Arnold. *The Search for Ancestors.* Carbondale, IL: Southern Illinois University Press

Olsson, Nils William. *Tracing your Swedish Ancestry.* Uppsala, Sweden: The Swedish Institute, 1982. (includes a listing of twenty-five archives in Sweden which can be used for genealogical purposes) pp. 1-25.

Reed, Robert O. *Scandinavian Americans* (a guide to your ethnic heritage). Available from the author: Robert O. Reed, 18581 McFarland Ave., Saratoga, California, 95070; ($2.95 plus .60 postage).

Swedish American Genealogist, ed. by Nils William Olsson, P.O. Box 2186, Winter Park, Florida, 32790

Among the American institutions that may prove useful to genealogical research include:

The Genealogical Society
50 East North Temple
Salt Lake City
Utah, 84150

The National Genealogical Society
1921 Sunderland Place, N.W.
Washington, D.C.

Two genealogical societies in Sweden have also been very active in genealogical research. Contact with these groups might also be fruitful:

Personhistoriska samfundet
Riksarkivet
P.O. Box 34104, S-10026 Stockholm
Sweden

Genealogiska foreningen
Arkivgatan 3, S-111 28 Stockholm,
Sweden

Each of these organizations publishes a magazine. Personhistoriska sumfundet publishes *Personhistoriska tidskvift.* The Genealogiska foreningen issues its *Släkt och hävd.*

Other national archives in Sweden that could be helpful include:

National Archives in Sweden

Landsarkivet
S-751 04 Uppsala
for the län of Stockholm, Uppsala, Södermanland, Örebro, Västmanland and Kopparberg

Landsarkivet
Box 2016
S-220 02 Lund
for the län of Blekinge, Kristianstad, Malmöhus and Holland

Landsarkivet
S-592 00 Vadstena
for the län of Östergötland, Jönköping, Kronoberg and Kalmar

Landsarkivet
P.O. Box 3009, Geijersgatan 1
S-400 100 Göteborg
for the län of Göteborg and Bohus, Älvsborg, Skaraborg and Värmland

Stadsarkivet
P.O. Box 22063
Kungsklippan 6
S-104 22 Stockholm
for the city of Stockholm

Riksarkivet
Fack
Fyrverkarbacken 13-17
S-100 26 Stockholm
(The National Swedish Record Office)

Finally, in 1981 the first Swedish American research center was established in Illinois. This center, which focuses on immigration history, can be contacted at the following address:

Archivist
Swenson Immigration Research Center
Augustana College
Rock Island, Illinois, 61201

NOTES:

Part Ten: Swedish Assimilation and Genealogy

[1] Based on an interview conducted by Mary Bishop, "Harry Selmquist," Federal Writers Project, Box 91, Folder 196:3, April 27, 1939, The University of Connecticut Archives, Storrs, Ct.

[2] This information is from "The Peoples of Connecticut" Multicultural Ethnic Heritage Archives, Box 14, Folder 4, p. 2, The University of Connecticut Archives, Storrs, Ct.

[3] Based on an interview conducted by Mary Bishop, "Arthur Carlson," Federal Writers Project, Box 91, Folder 196:3, April 29, 1938, The University of Connecticut Archives, Storrs, Ct.

[4] Dr. Warren Anderson, "Language Assimilation of Swedes in America," *Nordstjernan-Svea*, New York, March 26, 1981.

[5] Based on an interview conducted by Mary Bishop, "Leroy Emanuelson," Federal Writers Project, Box 91, Folder 196:3, May 29, 1939, The University of Connecticut Archives, Storrs, Ct.

[6] Based on an interview conducted by Mary Bishop, "Alfreda Sandbergh," Federal Writers Project, Box 91, Folder 196:3, July 25, 1938, p. 2, The University of Connecticut Archives, Storrs, Ct.

[7] Adolph Benson, *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America*, Chicago: Swedish Pioneer Historical Society, 1961, pp. 6-7.

[8] Survey conducted by David E. O'Connor, "Swedish Americans," 1982.

[9] The information in "Case History Two" was contributed by Dr. Stanley Sandberg and Norma Sandberg, in an interview with David E. O'Connor, on July 15, 1982.

[10] The information in "Case History Three" was contributed by Mrs. Segrid Rosengren and Arne Rosengren, in an interview with David E. O'Connor, on August _____, 1982.

[11] Nils William Olsson, "What's in a Swedish Surname?" *Swedish American Genealogist*, Vol. I, March, 1981, pp. 26-36.

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Part Eleven: A Connecticut Swedish-American Time Line

Pre-1850	Mr. Turnefeldt: the oldest, but unsubstantiated report of Swedish settlement in Connecticut (1790)
	A party of twenty Swedes (or Scandinavians) settles in Hartford (1820)
	Lorentz August Berg settles in Portland (1844)
1850	U.S. Census reports that the Swedish-born population in Connecticut stands at thirteen (1850)
	Dr. Ludwig Holmes is born in Skane, Sweden (1858)
1860	U.S. Census reports that the Swedish-born population in Connecticut stands at forty-two (1860)
	Connecticut Swedes fight in the Civil War (1861-65)
	John Ericsson's "cheesebox on a raft" ("The Monitor") is financed by Connecticut businessmen (1862)
	Henrik Hillbom is born in Sweden (1863)
	Anders (Andrew) Nils Pierson immigrates to America (Plainville, Connecticut) (1869)
1870	U.S. Census reports that the Swedish-born population in Connecticut stands at 323 (1870)
	A. N. Pierson, "the Rose King" lays the foundation for the A. N. Pierson Company in Cromwell (1872)
	The Swedish Evangelical Lutheran Missionary Society of Portland is formed (1873)
	Zion Lutheran Church is established in Portland (1874)
	The Vega Sick Benefit Society is formed in New Britain (1879)
	The Vega Glee Club is organized in New Britain (1879)
1880	U.S. Census reports that the Swedish-born population in Connecticut stands at 2,086 (1880)
	Emanuel Lutheran Church is founded in Hartford (1881)
	C. W. Malmquist immigrates to America (1882)
	SVEA established in Worcester, Massachusetts — becomes Connecticut's leading Swedish newspaper (1886)
	S. S. Skandia, Hartford' first Swedish society is formed (1886)
1890	U.S. Census reports that the Swedish-born population of Connecticut stands at 10,021
	Österns Härold (newspaper) is established in New Britain (1892-1912)

Adolph Benson and family immigrate to America (1892)

Orpheus Singing Society is formed in New Haven (and changes its name to Apollo), (1893)

The John Ericsson Republican Club is formed in New Haven (others develop in other Connecticut cities), (1894)

The Vasa Order of America is founded in New Haven; New Britain's Nils Pierson becomes the first Grand Lodge Master (1896)

Carl Gustave Swebilius immigrates to America (1896)

Connecticut Swedes fight in the Spanish-American War (1898-99)

The Vasa Order of America is incorporated by the State of Connecticut (1899)

1900 U.S. Census reports that the Swedish-born population of Connecticut stands at 16,164

Swedish Christian Children's Home is founded in Cromwell (1900)

New Haven's George Rose becomes the second Grand Master of the Vasa Order of America (1901)

Pastor J. E. Klingberg comes to New Britain's Elim Swedish Baptist Church (1902)

The Klingberg Children's Home is founded in New Britain (1903)

C. W. Malmquist of Wallingford becomes the third Grand Master of the Vasa Order of America (1903)

The Soderman Quartette is formed in New Haven (1903)

The Arpi Sextette is formed in New Britain (1904)

The SVEA Social Club is formed in New Britain (1905)

The Half Century (Valhalla) Club is formed in Hartford (1905)

The Swedish Baptist Home of Rest, Elim Park, Incorporated, is established (1907)

The Connecticut Scandinavian Grand Lodge, for the International Order of Good Templars (I.O.G.T.) is formed (1908)

New Haven's Carl Brandt becomes the fifth Grand Master of the Vasa Order of America (1909)

1910 U.S. Census reports that the Swedish-born population of Connecticut stands at 18,726

J. E. Klingberg writes *Svenskarna i New Britain* (1911)

New Swedish Children's Home is dedicated in Cromwell (1915)

Connecticut's Swedish Chorus performs at Yale University (1915)

Connecticut Swedes fight in World War I (1917-18)

The Connecticut Grand Lodge of the Scandinavian Fraternity of America is organized (1919)

1920 U. S. Census reports that the Swedish-born population of Connecticut stands at 17,697 (1920)

Many Swedes object to the "National Origins Plan" as a basis for immigration (1921, 1924)

The Wennerberg Male Chorus is founded in New Britain (1923)

Axel Fredenholm co-authors *Svenskarna i America* (1924)

Bengt M. W. Hanson, inventor and industrialist, dies (1925)

Scandia A. C. captures the state club soccer title (1926)

Herman Södersten, noted artist, dies (1926)

Gus Swebilius establishes the High Standard Manufacturing Company, Incorporated, in New Haven (1927)

Dr. J. E. Klingberg is made a Knight of the Order of Vasa, by King Gustaf V (1928)

The I.O.G.T.'s "Children's Sun Ray Lodge" has thirty-five members (1929)

Membership peaks for the Vasa Order of America; national membership is 72,261; Connecticut membership is 6,907 (1929)

1930 U.S. Census reports that the Swedish-born population of Connecticut stands at 18,453 (1930)

Swedish language is dropped by many "Swedish" churches and organizations (1930s)

Scandinavian Day in Waterbury (1935)

1940 U.S. Census reports that the Swedish-born population of Connecticut stands at 14,532 (1940)

Connecticut Swedes fight in World War II (1941-45)

Carl Anderson establishes the Tamarack Lodge in Voluntown (1949-50)

Connecticut Swedes fight in the Korean War (1949-1953)

1960 Adolph Benson writes *Farm, Forge and Philosophy: Chapters From a Swedish Immigrant's Life in America* (1961)

Ingeborg Hallden revives Vasa Vagga, No. 157 (1963)

Gloria Dei Lutheran Church of Bristol is formed, and notes the trend toward consolidation of traditional "Swedish" churches (1963)

The Covenant Home of the East Coast Conference (Pilgrim Manor) is

established in Cromwell (1964)

The Vasa Youth dancers tour Sweden (1965)

The Tre Kroner Scandinavian Gift Shop, of Farmington, is opened by Claes Åke Lindahl (1967)

1970 U.S. Census reports that the Swedish-born population of Connecticut stands at 4,816

The Wonder Weavers Dance Group is formed (1973)

The Scandinavian American Society is founded in Stamford; Gus Florby is selected as president (1977)

1980 The Scandinavian Cultural Society of Greater Hartford is founded in West Hartford; Raymond Lindstrom is selected as its first president (1980)

Varbolom (Vasa Children's Club), No. 197, is founded in Hartford (1982)

St. Lucia Festival (December) is celebrated at Emanuel Lutheran Church in Hartford (and is an annual event in churches in Stamford and other Connecticut cities and towns) (1982)

The Swedes: In Their Homeland, in America, in Connecticut, is published (1983)

CHAPTER FOUR

SWEDEN TODAY

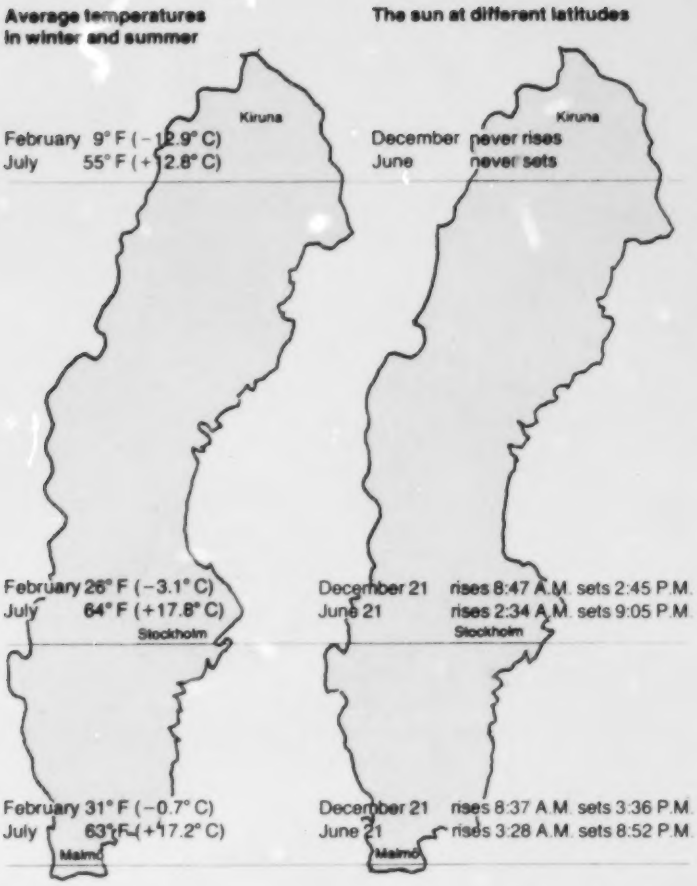
Part One: The Land of the Midnight Sun

Sweden is a diverse land in many respects. The climate, resources, and even the amount of daylight in Sweden are, in part, determined by where one lives in this country. Because Sweden stretches nearly 1,000 miles (1,600 km) from north to south, latitude helps dictate the people's life-style. Imagine, for example, that you were a student in Sweden and were responsible for getting to school by 8:30 A.M. During the winter (December 21) you would have to travel to school, attend classes, and return home without the aid of any sunlight at all in the far northern latitudes. In the middle latitudes on this date the sun would rise during your first class period, but end by the close of school (2:45 P.M.). In the far southern latitudes you would just be settling into your seat at daybreak and the sun would be setting by about 3:30 P.M.

Conversely, in this "land of the midnight sun," summer brings more daylight to the far northern regions. In fact, the sun never sets in these northern regions during the summer (June 21). In the middle latitudes you could expect to be awakened by the 2:34 A.M. sunrise, and see the sun set at 9:15. In the southern regions a 3:28 A.M. sunrise greets the people, while 8:52 marks the end of the daylight.

Being in these northern latitudes, with part of the nation in the Arctic Circle, one might expect to experience frigid temperatures and a generally harsh climate year round. Thanks to the warm Gulf Stream in the Atlantic, however, the weather is not nearly so severe as other places with similar latitudes, such as southern Greenland or Alaska. Temperatures vary, again depending on one's residence. In the Arctic Circle region, average February temperatures would be about 9°F (-12.9°C). This compares with 26°F (-3.1°C) and 31°F (-0.7°C) in the middle and southern regions. Average July temperatures run from 55°F (+12.8°C) in the north, to 64°F (+17.8°C) and 63°F (+17.2°C) in the middle and southern regions.

The distribution of a rich supply of natural resources also conforms, to a degree, with the lay of the land. As can be seen on the map, the northern, mountainous regions of Sweden are "unproductive" or used for lumbering or mining. Arable land is moderately distributed in the southern third of the nation, while forests swallow Sweden's remaining territory. Swedes, traditionally, have valued their forests and wilderness. In fact, Sweden's "allemansrätten" policy allows Swedes to use the open spaces for recreational purposes regardless of who owns the land. Hence, the concept of natural resources extends beyond raw materials being used in industry. Sweden enjoys its natural habitat as contacts with nature contribute to the Swede's quality of life.[1]


Average temperatures in winter and summer
The sun at different latitudes
Kiruna
February 9° F (−12.9° C)
July 55° F (+12.8° C)
Kiruna
December never rises
June never sets
February 26° F (−3.1° C)
July 64° F (+17.8° C)
Stockholm
December 21 rises 8:47 A.M. sets 2:45 P.M.
June 21 rises 2:34 A.M. sets 9:05 P.M.
Stockholm
February 31° F (−0.7° C)
July 63° F (+17.2° C)
Malmö
December 21 rises 8:37 A.M. sets 3:36 P.M.
June 21 rises 3:28 A.M. sets 8:52 P.M.
Malmö

It is not surprising that Swedes are protective of their natural environment. The Nature Conservancy Act has provided backbone to efforts to reserve land in its natural form, for national parks, nature reserves, and recreational or aesthetic reasons. As other highly industrialized nations have discovered, preserving such lands is a difficult chore. This is especially true when industrial claims to resources conflict with those who favor environmental protection. Urbanization, too, has complicated Sweden's environmental policies as urban populations have risen from 30 percent of the total population in 1900 to 70 percent by the 1960s. Pollution, in all of its forms, has become more severe in recent years. What problems and solutions Sweden can expect in the year 2000, when 90 percent of its people live in cities, are questions the Swedish people are trying to anticipate now.

Sweden's environmental protection programs are primarily the responsibility of two ministries. The Ministry of Agriculture has the leadership role while the Ministry of Housing and Physical Planning has assumed lesser authority in this partnership. It has long been recognized that legislation, alone, cannot adequately address the complex issues dealing with the environment and natural resources. The Swedes have, therefore, initiated educational programs to gain popular support for ecological policies; research and international cooperation to develop and share successful approaches to solving ecological problems; physical planning to control haphazard economic growth; and subsidies to encourage local government to take a leadership role in solving local environmental problems.

Currently, among the more hotly debated issues directly concerning the land and its resources is the energy controversy. What most political figures can agree on is that Sweden should reduce its dependence on foreign oil, while curbing energy consumption within its borders. Private citizens, industry, and the government were mutually responsible to see these objectives were met. The methods of achieving these goals remain the unresolved question.

Only about one-fifth of the energy needed by Sweden is produced domestically. The rest is imported. In fact, 70 percent of all Sweden's energy needs are met by imported oil. Coal reserves are small, uranium deposits are low-grade, and domestic reserves of oil and gas nonexistent. Sweden's forests and rivers account for a good deal of energy production. Recently, a third energy source has made substantial contributions to the energy picture in Sweden — nuclear power.[2]

The near catastrophe at Three Mile Island prompted action by the Swedish people. On March 23, 1980, the Swedes voted in a national referendum to permit the six nuclear plants currently in operation to continue functioning. Construction on six others would be allowed to continue. After these twelve plants were on line, the key word for Sweden's nuclear future would be "avveckla" which means "dismantle" or "phase out." The year 2010 would mark an end of the use of nuclear plants in Sweden. Significantly, this proposal gained the support of 50 percent of the electorate, while the anti-nuke coalition, which advocated a total end to nuclear power within a ten-year period, gathered almost 40 percent of the votes. Hence, this compromise, which will protect the nuclear plants during their "technical lifetime," also plans for the eventual end of the nuclear energy option.[3]

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Part Two: The People

The Swedes, descendents of Germanic tribes who settled in Scandinavia (Sweden, Denmark, Norway) thousands of years ago, numbered 8.3 million by 1981. Of this number, 83 percent live in urban areas. Greater Stockholm is the largest metropolitan area, having 1.4 million people. Until World War II, Sweden was far more homogeneous than many nations, especially an immigrant nation like the United States. Its population shared a common language, history, ethnic origin, religion, and cultural heritage. During the postwar years, however, net immigration to Sweden has risen dramatically, adding 600,000 people to the nation's rolls. The result of this influx has seen the homogeneity of the Swedish people diluted, as Finns, Yugoslavs, Greeks, Turks, and other European groups responded to economic opportunities in the new, industrial Sweden.[4]

Statistically, immigrants have accounted for about 45% of the population growth in Sweden since the 1940s. As the next chart indicates, since 1976 immigrants have added more to the overall population than the Swedes themselves have. This phenomenon can be partially explained by the very low birthrate among Swedes which, by 1978, would have meant only a .42 (less than one-half of one percent) increase in the overall population. Sweden's population rose by 2.09 percent, however, because immigrants entering the country numbered 14,000. This increased the overall population by 1.69 percent. Adding the modest "natural increase rate" of .42 percent together with the more substantial 1.69 percent, gave Sweden a 2.09 percent population increase for 1978. To state the case in another way, it can be said that by 1978, 81 percent of Sweden's total population increase was due to immigration.

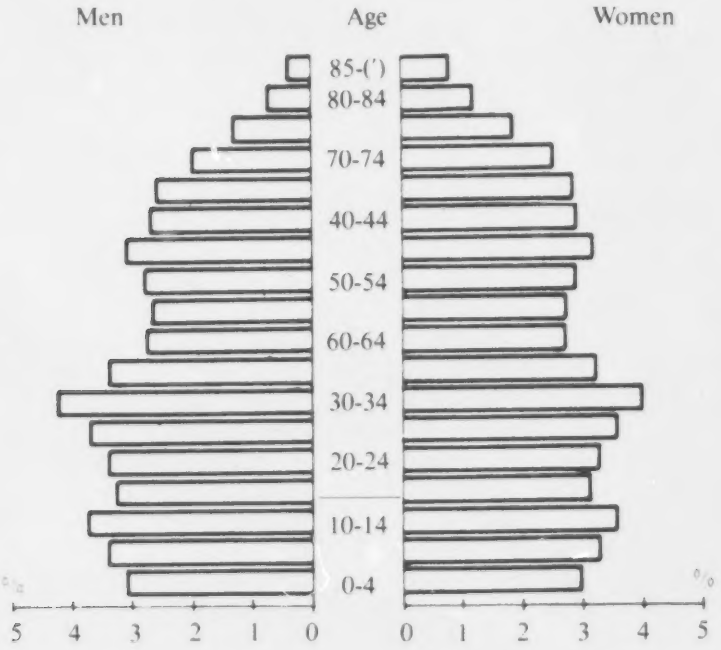
Population development, 1921 — 1978
(per thousand of the average population during each period)

	Births	Natural increase rate	Net immi-gration	Popula-tion in-crease*
1921-30	17.5	5.4	−1.1	3.9
1931-40	14.5	2.8	+0.6	3.7
1941-50	18.5	8.0	+2.0	10.0
1951-60	14.7	5.0	+1.5	6.3
1961-70	14.8	4.6	+3.0	7.5
1971-75	13.5	3.0	+0.2	3.2
1976	12.0	1.0	+2.4	3.4
1977	11.64	0.95	+2.78	3.76
1978	11.25	0.42	+1.69	2.09

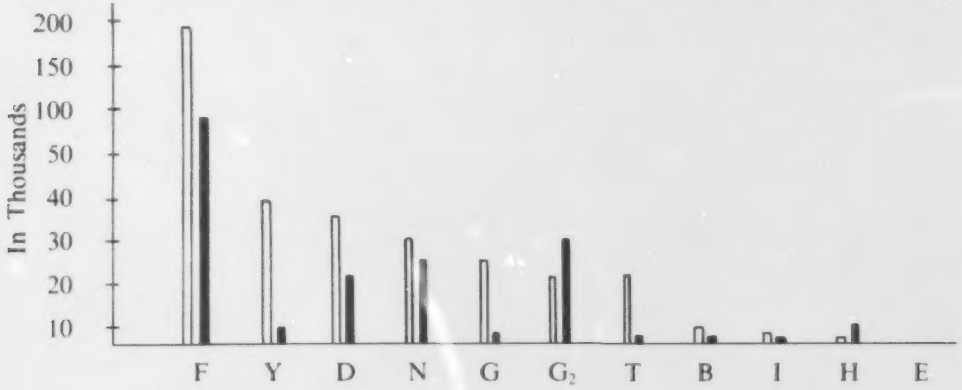
* Discrepancies due to transfers of names to and from the register of missing persons.

By examining the "Swedish population," other pertinent observations can be made about the Swedish people. This "pyramid" outlines the composition of Sweden's population by age and sex. As one can see from the chart, a regular pattern exists roughly matching the numbers of males with females. Also, there are no significant distortions in the number of Swedes by age group, indicating a population which has experienced a methodical, steady growth pattern. In fact, Swedish population experts in the Bureau of Statistics believe that their population will actually begin declining by the 1990s. More substantial declines are predicted for the decades after the year 2000. The feature somewhat unusual on the pyramid occurs at the higher age levels as the elderly comprise a large segment in Swedish society. Today, not less than 16 percent of the population is made up of people over sixty-five years old. Life expectancy in Sweden, as one might expect, ranks as one of the highest in the world. Men reach, on average, seventy-two years, while women reach seventy-eight. This situation would be in marked contrast to many third world, or less developed countries, whose pyramids would resemble those found in Egypt — a large youthful base with a progressive and dramatic decline at the higher age levels.[6]

The Swedish population pyramid 1978 (in percent)



Recent Swedish immigration policies have been based partially on humanitarian concerns, and partially on economic and political realities. The first great wave of immigrants fled to Sweden, a neutral nation, during Hitler's tenure in Nazi Germany. Others have been attracted by the promise of prosperity, as was the case with many Eastern Europeans and Finns during the 1960s. Since 1967, however, except for the Nordic nations (Sweden, Finland, Ireland, Norway, Denmark), a "very restrictive" immigration policy has been the rule. Finally, Sweden's liberal refugee policy has attracted thousands of political exiles, dissidents, and victims of political oppression. The following graph first outlines the number of resident aliens in Sweden by nationality. It then charts the number of foreign nationals who have received full Swedish citizenship.



KEY:

F = Finnish 188,000 (90,000)
Y = Yugoslavs 40,000 (4,000)
D = Danes 32,000 (19,000)
N = Norwegians 27,000 (24,000)
G = Greeks 16,000 (700)
G_2 = Germans 15,000 (28,000)
T = Turks 15,000 (400)
B = British 9,000 (2,000)
I = Italians 5,000 (2,000
H = Hungarians 3,000 (8,000)
E = 16,000 (all citizens)

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The basic policy question Swedish society has been forced to come to grips with mirrored the question forced by America during our repeated waves of immigration: How and to what extent should immigrants assimilate? In America there were as many different responses to this question as there were immigrant groups. Each group paved its own way into our society. In Sweden, through its Commission on Immigration, studies were conducted on immigrants and ethnic minorities. By 1975, Parliament established a set of basic principles to serve as guidelines for national policy. Included were:

1) equality of people, regardless of nationality
2) cultural freedom of choice for immigrants
3) cooperation and solidarity between the Swedish native majority and the various ethnic minorities.

Government-financed aid which supports ethnic organizations, cultural activities, ethnic collections at public libraries, and education for children and adults, is helping to bridge the gap between native and newcomer.[7]

The assimilation process, of course, does not demand that ethnic or racial minorities accept all of the norms of the social mainstream. Instead, the mainstream is a composite of cultural contributions from a host of groups. Such was the case in America, and such will, most likely, be the direction taken by Swedish society over the next few generations. This process can be slow, even painful. One black American immigrant, Nikki Grimmes, recounted her "culture shock" in Sweden in the following way.[8]

> Sweden — land of the blond. Population eight million, of which roughly 20 percent are immigrants — tens of thousands every year for the last 20. Since 1964 American immigrants have averaged 1,600 a year. Maybe 2.5 percent of these are Black, perhaps half of them have been women.
>
> Statistics, I know, can be boring. But these are functional in helping to fix one essential fact in our minds: We are immigrants. . . .
>
> Swedish people don't have my sense of community. They live physically and emotionally apart from one another. In Sweden you could go to church every Sunday for years, sit next to the same person and never exchange names. That takes some getting used to for someone from a boisterous, cousin-kissing, bear-hugging, back-slapping society like America. Add to this the aspect of being a Black person in an all-white country, and what do you get? Paranoia. "They" always seemed to be staring at me. They, of course, are the hundreds of natural or bleached blonds, the pink-cheeked faces one sees daily (as against the three or four brown-skinned folk you might run across during the same period of time). It wasn't long before I started rehashing my reasons for coming here in the first place.

Perhaps Ms. Grimmes best summarized her alienation and hope in verse.[9]

Svenska
Svenska
Ah!
such cold fish
they leave us to ourselves
we foreigners
groping in lightless winter of their hearts
straining for a touch
the inevitable turning in
reveling, finally
in the sameness of alienation
loneliness mingles
cultural wedges
nicked away
French, Polish, English, Turkish
shelved
give way to newer language
the pressing of
warm hand on hand
colors melt
differences are swallowed
seasoned with the salt of need
there are no blue eyes
or brown
in the darkness
of the Swedish winter
there are only pairs of eyes
speaking each to each
saying
i know
i know

— Copyright ©1980 by Nikki Grimes

The Swedish people, despite their growing pains, have actively sought to redress grievances. Sweden's Commission on Immigration has made concrete recommendations in the area of minorities and immigrants. Likewise, the Committee on Equality has devised ways to end discrimination due to one's sex. These committees have pioneered projects in education, the workplace, and the community, aimed at reversing discrimination. The "Step by Step" program outlined by the Committee on Equality, for example, targets people's attitudes, recognizing that persuasion is more powerful and long lasting than punishment. Of course the courts, as a last resort, are available to hear complaints and issue interpretations of antidiscrimination laws.[10]

Who are the Swedish people? It is a difficult question. Certainly they are lovers of nature, yet the overwhelming majority live in urban areas. They are a people with a long and distinguished heritage, yet have a new cultural smorgasbord due to immigration. They are economically prosperous, yet support a population which may soon decline numerically. They are neutral, politically, yet fiercely protect their independence and sovereignty. Who are the Swedes? Perhaps we can best define the Swedes by the types of institutions they support and values they cherish. By examining these factors we might also capture a slice of "Life in Sweden."

Part Three: Education

Education has been a high priority item in Sweden for many years. Whether one speaks of the preschool learning setting, programs in the compulsory stage, or post-compulsory opportunities, Sweden has distinguished its educational system as among the best in the world. It caters not just to the academic elite, but instead attempts to embrace all of Swedish society, young or old, male or female, native or immigrant, rich or poor.

Imagine you were a student in Sweden. Prior to your compulsory education, which begins at age seven, your parents might decide to enroll you in one of two types of preschools, a day nursery or a kindergarten. Day nurseries, which are sometimes called day care centers, might well be your home away from home from age six months to six years. Kindergartens which are required to admit any six year old, offer part-time care — usually no more than three hours per day. Such preschool institutions are quite popular in Sweden as many households have two breadwinners, the mother and the father.

Whether or not you attended a preschool, your formal, compulsory education would begin at age seven. You would pass through three levels of compulsory school: Junior (grades 1-3), Middle (grades 4-6), and Senior (grades 7-9). Usually the Junior and Middle grades are considered your "primary" levels, while the Senior grades are classified as "lower secondary" level. All Swedes attend classes through grade nine. At this point, you would be sixteen years old.

If you looked back at your compulsory education you would notice that in your primary education all students learned essentially the same things. Students of all ability and interest levels were piled together in the same classrooms. Specialized classes, catering to particular interests or talents didn't begin until the lower secondary level. Electives became a part of the school's curriculum and, for the first time, you had some choice in what you learned. Perhaps more than anything you would remember that the English language had been pounded into your head since the third grade. At least you had earned respectable grades, mostly 4's or 5's, 5 being the highest grade and 1 being the lowest. Also, you were relieved that there were no final exams.[11]

Post-compulsory education could take a variety of forms. You might chose to take a break from your studies and resume them at a "folk high school" or a "study circle" as an adult. Adult education is very popular in Sweden. In fact, the adult education system has as many students enrolled in it as the upper secondary school has. Providing you do well at a folk high school, you might also satisfy requirements for entrance into a university.

The upper secondary school is another option after the compulsory program is complete. Eighty percent of Sweden's students opt for this form of continued education. If you were among this group some important decisions would have to be made. The most serious decision would be one concerning which study "line" you would be entering. There are twenty "lines" which give direction to one's studies. You must select the one which would prepare you for your chosen profession or for further education. As the below chart suggests, three clusters of "lines" exist: 1) Arts and Social Subjects,

Two-year, three-year and four-year lines in the upper secondary school, by sectors

ARTS AND SOCIAL SUBJECTS	ECONOMICS AND COMMERCIAL SUBJECTS	SCIENTIFIC AND TECHNICAL SUBJECTS
2-year lines	*2-year lines*	*2-year lines*
consumer line	distribution and clerical line	see below[2]
nursing line[1]	economics line[1]	*3-year line*[1]
social line[1]		natural sciences line
social service line		coordinated natural sciences/technical line
music line[1](experimental)		
3-year lines[1]	*3-year line*[1]	*4-year line*[1]
liberal arts line	economics line	technical line
social sciences line		
—	—	—
Special courses	*Special courses*	*Special courses*

[1]) Mainly theoretical studies.

[2]) Clothing manufacturing line, building and construction line, operations and maintenance techniques line, electro-technical line, motor engineering line, agricultural line, food manufacturing line, processing techniques line, forestry line, horticulture line, woodwork line, workshop line, technical line.

2) Economics and Commercial Subjects, and 3) Scientific and Technical Subjects. "Lines" vary in length from two to four years. One thing is for sure — if you want to move on to higher education you must successfully complete your "line."[12]

Higher education includes studies conducted at the universities, professional colleges, and even select programs traditionally taught in the upper secondary school. The Swedes call this broad view of higher education, "högskola." It is primarily the responsibility of the Ministry of Education and Cultural Affairs to insure that the quality of instruction is maintained, and that such instruction is available to diverse groups within Swedish society. Thirty-five percent of all Swedish students will reach this level of education. Postgraduate studies, which would include the research and writing of a doctoral dissertation, would add a minimum of four years to the student's career provided the student studied full time. The Swedes are rightfully proud of the social benefits which come from a quality educational system. Whether one completes only the "compulsory" program or attains higher degrees, each is considered important. The Swedes are aware that all citizens, regardless of the level of educational achievement, must contribute to the society if society is to prosper.[13]

Part Four: Cultural Policy

Sweden's natural cultural policy was clearly outlined by Parliament in 1974. In short, this policy demands that all citizens be allowed to express themselves freely, openly, and creatively. It also seeks to keep Sweden's creative juices flowing without becoming commercialized and artificial, by providing direct financial aid to a variety of groups. All levels of government, the national, county, and town, share responsibility for public aid. Coupled with the adult education associations, which likewise contribute heavily to cultural activities, a healthy partnership exists. Its shared goal is to preserve and advance Swedish culture.

By the 1960s the definition of "culture" was broadened to include anything in Swedish society which affected life in that nation. Culture could include the traditional arts. It also could include a person's workplace, housing, or any other factor that influenced a person's environment. In fact, Swedes have often contended that "cultural policy is environmental policy." The efforts of various creative groups have been aided by their professional associations, which act like trade unions. By the 1960s and 1970s, these associations had formed state subsidized "centers," such as the "Swedish Writers Center," which lobby for cultural causes, and create new jobs for their members.[14]

Examples of the success of this cultural policy are numerous. Literature, a field in economic crisis in the early 1970s is now subsidized by the government. Authors, through the Swedish Authors' Fund, are even paid if their books are borrowed from the library. Likewise, film making has shared in the bounty of government subsidies. Despite the imagination of the Swedish Film Institute and the excellence of such stars as Ingrid Bergman, seventy-five percent of all Swedish movie patrons still choose to view films from America.

Professional dance and theater can fall into one of three categories: national, regional, or independent. National institutions, such as the Royal Opera, Royal Dramatic Theater, and National Theater Center, as well as the larger cities and regional organizations sponsor theaters. Independent, or "free" groups, tour the country and bring performances to the people. Music, perhaps the hardest hit by the commercialization of multinational corporations, has begun to fight back. Like dance and theater, professional music is organized into central, regional, and independent groups. At the top of this setup is The National Institute for Concerts, which organizes the musical agenda for the nation.[15]

The theme of halting excessive commercialization has also applied to the visual arts, art handicrafts, and even industrial design. Some progress has been made. The National Arts Council, for example, has monitored the government since the 1930s to ensure that it spends at least 1% of all money for new government buildings on artistic decoration. This goal has not always been met, especially when the necessities of life were in short supply. Sweden's 1960s rush to "build away the housing shortage!" is a case in point. The

goal of this building spree emphasized the quantity, not creativity or quality of the living environment. In addition, many of the older artistic buildings were destroyed rather than renovated during this period. Industrial design seemed to mean little more than standardization and efficiency.

Perhaps Olof Palme, who was Minister of Education in the late 1960s, summarized the spirit of a new era in Sweden's cultural policy when he stated.

> If we are forced with an expansion of cultural policy, it is enormously important that the State's allocations shall have no strings attached to them. The hallmark of cultural policy in a democracy is that you must also support ideas you don't approve of. Furthermore there must as far as possible, be no connection between the State authorities and the funds' actual distribution. I have seen it as my task to try to mold public opinion in favor of extending our investments in cultural policy and/or compensation . . . and to arrive at a reasonable method of distributing it. But our line should be that the actual task of deciding how to use such funds should as far as practically possible be entrusted to the cultural workers themselves.[16]

Since the 1960s, this spirit has grown and matured in Sweden. In short, the state, through the National Council for Cultural Affairs, serves to plan, coordinate and stimulate cultural life rather than regulate it.

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Part Five: Recreation

Sweden's cultural policy has helped to provide one type of recreation for many of the nation's 8.3 million people. Recreation, in the form of popular physical activity also has an important place in the lives of Swedes. The "Sports for Everyone!" slogan used by sports advocates stresses not only the fun aspect of exercise, but also the positive impact exercise has on one's health. Certainly Sweden has sufficient models to encourage participation. Individuals such as Bjorn Borg and Ingemar Stenmark dominate the respective worlds of tennis and downhill skiing.

If you were a student in Sweden you would have ample opportunity to use a variety of facilities sponsored by your town. Jogging and skiing tracks, indoor and outdoor swimming pools, gymnasiums, sports fields, and ice skating rinks are among the options you could choose from. You probably would play one or more sports. Of those seven to twenty-five year olds who belong to a youth organization, eighty-five percent participate in sports. You might even apply to one of the new sports high schools. These high schools are designed to include your favorite sport as a regular class while not ignoring the academic fields required in traditional high schools. This unique concept in education is an attempt to encourage excellence in athletics and in the classroom.

As adulthood approached you would know that games are not just for the kids. About two million Swedes, organized into clubs, belong to the Swedish Sports Federation. About one-third of all men between eighteen and sixty-five years old and twenty-nine percent of all women in this age group, are members of such clubs. Soccer, for men and women, is by far the most loved sport in Sweden. Hiking, skiing, and others attract many more sports enthusiasts. The Vasa Race, a fifty-three-mile cross-country skiing event held each year, has consistently attracted over 10,000 participants.

It must be kept in mind that these activities are the result of private and public contributions and support. Both Parliament and municipalities have heavily subsidized these programs. Individual clubs run fund raisers such as lotteries and bingo. Many club officers and officials volunteer their labor, thus cutting the need for paid employees. The Inter-Company Athletics Association sponsors and coordinates athletic contests for workers. In short, to accomplish the ambitious goals that the Swedes have set for themselves, individuals and many groups get involved.[17]

Part Six: Proverbs, Rhymes, and Riddles

Much of what makes Swedes "Swedish" can also be found in their proverbs, rhymes, and riddles. Sometime serious, sometimes silly, these often learned lines can tell us a great deal about the Swedish people.

Swedish proverbs offer a number of insights into the Swedish character. Some are religious in nature, and hint at the Swedish view of Vär Herre or Our Lord. Examples of this type of one-line proverbs would include:

Everything has a beginning except our Lord;
One is either a friend of our Lord or an enemy;
When our Lord gives one should keep the sack open;

Other single-line proverbs deal with a variety of situations which might arise in daily life. Some offer warnings, such as:

Pride goeth before a fall;
Opportunity makes the thief;
One swallow does not mean it is summer;
What is hidden in snow comes forth in the thaw;

Some deal with the lessons one can learn from life, including:

A burnt child sheens (avoids) the fire
One gains wisdom through suffering;
Strike while the iron is hot;
When the cat is away, the mice will play;

Others add a touch of morality, making judgments about what is right and wrong:

Just right is best;
He who does evil fares evil;
Do not cast pearls before swine;

Finally, proverbs can simply reflect a way of life.

A hearth of one's own is golden (worth gold);
Being away is fine, but being home is best;
When in Rome do as the Romans do;

Surely, we are familiar with some these proverbs. Perhaps the wording in the Swedish version differs somewhat from that of the American, but the messages are equally clear in both cultures.

One group that typically is ignored when studying about another culture is the children. Proverbs offer adults and children alike lessons in life. Yet, who as a child didn't just want to say and do silly and meaningless things — things that were just plain fun? The Swedish children, like children everywhere, have kept this tradition alive. A few of their nonsensical rhymes are as follows:

One two — stand on toe
Three four — throw ball
Five six — pluck geese
Seven eight — little mouse
Nine ten — sharpen scythe
Eleven twelve — knock the nose against the floor
Thirteen fourteen — pick cloudberries
Fifteen sixteen — read the text now
Seventeen eighteen — hasten the speed
Nineteen twenty — go into the cabin
All done — Out!

and

I shall tell a story
As wide as a scrub brush
and tall as a door —
Have you heard of it before?

Rhymes, like proverbs, can also carry messages that adults might wish to heed:

Gossip monger bing bang
Goes around in all houses
Licking all bowls —
Gossip monger bing bang

and

Get up and jump
Don't stand there loitering
When you get old
No one wants you
Sitting in a corner you may do,
but my young heart
you won't get anyway.

Some rhymes give the reader a subtle reminder of traditional life-styles in Sweden. The first deals with the responsibility of girls to learn the necessary "women's work." The second addresses the importance of sheep in supplying wool for homespun clothes for the family.

Ride, ride on my knee
The horse's name is Blanka
Where are we riding?
Riding away to woo
A little girl.
What will be her name?
Maiden Margaretta
The fat and chubby
When we came to her house
No one was at home
But an old woman
Who taught her daughter to spin
"Spin, spin, my daughter,
Tomorrow your suitor will come."
The daughter spun and the tears ran
but the suitor never came
Until the year after
With golden ribbons in his hair

and

Baa, baa, white lamb,
Have you any wool?
"Yes, yes, dear child,
I have the sack full.
Holiday coat for father
and Sunday skirt for mother
And two pair of stockings
For little, little brother."

Traditional bedtime and mealtime prayers, repeated by children, add a degree of seriousness to the child's love of rhymes. One popular Swedish bedtime prayer, which still is remembered by many Swedish Americans states:

God who loves the children
Watch over me who is little.
Wherever I turn in the world
My happiness is in God's hand.
Happiness comes, happiness goes,
He who loves God will have happiness.

The mealtime prayer reads:

In Jesus' name we go to the table,
May God bless the food we eat.

Finally, over the years, Swedish children have puzzled over many riddles. Here are a few to tease you:

1) Who can speak all languages?
2) What kind of weaving can be woven without a loom?
3) What is it that runs but never gets to the door?
4) What is it that is already thrown overboard?
5) What kind of goose is it that never was able to cackle?

(answers in "Learning Activities" section)

After reading these proverbs, rhymes and riddles, what might we conclude about the Swedes? Surely the Swedes value a sense of tradition — a sense of the past. They seem to value gentle reminders of what is right and wrong. They demonstrate a respect for God. They also respect the child's right to have fun. Why else would poets like Astrid Gullstrand and Alice Tegner enjoy such popularity for their verse? Gullstrand perhaps best captures the spirit of tradition, love, and fun in her poem on the trolls.

Of course there are trolls
Little bright trolls with eyes so blue
And flaxen hair
They dance around us on their toes
And no one knows,
But one, two, three,
If we are sad we have to smile
And take the trolls into our arms
And shout with glee their dear names
Because all our joy would be a naught
Without our dear little trolls.[18]

Part Seven: Religion

Among the reasons why many Swedes immigrated to America during the late nineteenth and early twentieth centuries was to enjoy the religious freedom that America offered. Since that time reforms have permitted freedom of worship for all Swedes. Today, ninety-five percent of all Swedes belong to the Lutheran Church of Sweden. One Gallup poll conducted years ago suggested that if every Lutheran Church in Sweden had to start over again, and recruit new memberships, two-thirds of the present members would voluntarily join. It is difficult to tell if this finding supports the theory that the Lutheran Church is strong or if, on the other hand, support is only lukewarm. The one thing that statistics can say with some accuracy is that only about 3 percent of the total population attends the average Sunday morning service at the Church of Sweden. As the previous section indicated, "religion" in the form of daily prayers at dinnertime and bedtime is a part of life for many Swedes. How devoted a people is to religion cannot be measured simply by looking at average church attendance.

The organization of the Church of Sweden provides for thirteen dioceses, each headed by a bishop. A single archbishop, who resides in the city of Uppsala, has no special power over the other bishops. The archbishop does, however, take added responsibility for missionary work, special projects in parishes, and for the support of the Church of Sweden in other countries. In 1979 there were 2,570 parishes in Sweden, each having a pastor and vestry. The pastor conducts the religious functions and is a standing member of the parish council. The vestry, who is an elected member of the parish, selects the members of the parish council and handles the routine administrative work of the parish. Church reform in 1960 granted women the right to be pastors, and today there are 360 female ministers.[19]

Part Eight: Traditions and Celebrations

A. St. Lucia and Christmas

The St. Lucia festivities are perhaps the most celebrated of Swedish holidays. Lucia herself, records tell us, lived in Sicily some 1,700 years ago. Inspired by the new Christian religion, she began a life devoted to charity and good works. This devotion to her new religion did not suit the Roman authorities, however, who put her to death. She later was named a Christian saint for her works and ultimate sacrifice. The name Lucia is really derived from the Latin word "lux," which means light. Hence, St. Lucia celebrations in Sweden and America are always full of light. It's not surprising to see Sweden's national St. Lucia, or St. Lucia's in local parishes, carrying a candle or lamp in her hand and wearing candles in her hair. In fact, Christmastime ushers in the "ljusets hëgtid," or "festival of lights" in Sweden.

Light has always been uppermost in the minds of the Scandinavians. The Vikings feasted on the years' longest night to celebrate brighter days to come. Thus, it is not surprising that St. Lucia gained in popularity with Swedes. Mixing their traditional love of light with the new "light" of the world which St. Lucia represented, Christianity became more and more accepted. Lucia replaced the goddess Freja, who helped bring in a prosperous new year. Each year's St. Lucia festival still begins on December 13. This day had the longest period of darkness by the old calendar. But, as the earlier Vikings noted, better days were now on the way.

Today the countdown to Christmas officially begins on December 13. The entire Christmas season is a time for sentimental thoughts and joy. St. Lucia has also come to represent much of what the Swedes value — benevolence, charity, and good fortune. Festivities reach a peak on Christmas Eve rather than Christmas Day. Exchanges of "God, Jül," or "Good Yule," are on everybody's lips. The family and the home become the center of attention, and, as the proverb states, "Being away is fine, but being home is best." How else, on Christmas Eve, could Father Christmas, or "jültomte," ask "Are there any good children in this house?"[20]

B. Easter Holidays

The Christmas season officially ends twenty days after Christmas Day. Already it is time to start looking toward the next major holiday — Easter. The Easter season requires a good deal of preparation. Lent, the forty-day period of fasting and penance sets the mood for Good Friday, the most solemn day of the year. The following description of Good Friday, or "Långfreday," summarizes the occasion:

> All grown-ups were dressed in black, making them look very somber, and we children had orders to sit quietly with our books hour by hour. We were forbidden to touch steel, such as a needle or a pair of scissors — it would violate the memory of Christ's suffering on this day. We were not allowed to go out. No one came calling. In the morning mother had given us a playful little slap with the bird twigs to remind us of what day it was. As if we could forget![21]

By Easter Eve, the Saturday before Easter Sunday, much of the solemnity vanishes. It is a time for the "Easter Witches" to visit neighbors. This tradition is very much like the American Halloween. Young girls travel from house to house, attired in costumes, and carrying copper kettles. They are rewarded for their travels with money or treats. The ancient belief that real witches flew to Bläkulla, Germany, to celebrate Easter gave rise to this harmless tradition. Superstitions and fear, as late as the early eighteenth century, resulted in witch-hunts, imprisonment, and even death to "witches" who had been discovered. Easter Eve bonfires and the joys of feasting on Easter day, brighten up the holidays and help prepare the Swedes for the long-awaited Spring!

C. Walpurgis Night

Such is the anticipation and delight the Swedes have for springtime, that they celebrate the last day of April to usher it in. In Sweden, the time is called "Vulborg smässoafton." It is also known as Walpurgis Eve. Bonfires and all-night parties in some quarters pave the way for May 1, an official national holiday. Student groups at the universities celebrate with elaborate rituals, and cap off the full night activities with a traditional herring breakfast.

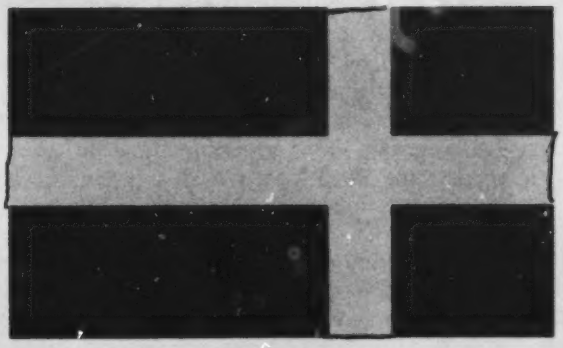
May 1, or May Day, is reserved for the mass public demonstrations. Perhaps the word "ceremony" is more appropriate than demonstration. Today, the prosperous Swedes are hardly revolutionary. Many of the reforms that the older Swedes had struggled to get are now a part of everyday Swedish life. Still, it is an exciting day — red flags are waving, brass bands playing "The Internationale," and people are marching. Perhaps the spirit of the day is less political and more joyous today. As the students would insist on Walpurgis Night, "Let us therefore all join in a four-fold cheer for our Nordic spring. Long may it live!"[22]

D. Midsummer Festivities

The Midsummer festivities best indicate the Swedes' love of nature and light. For a people, especially in the far northern regions, who live in darkness for part of the year, it is ecstacy for them to finally arrive at Midsummer Eve. Being "the land of the midnight sun," Sweden enjoys continuous daylight by late June. Traditionally June 24 was reserved for this occasion. Today, Midsummer is celebrated on the weekend closest to the 24th.

It would be a mistake to assume that it is just the sunlight which is being celebrated. The traditional festivities of the Swedes also glorify all of nature. Homes, cars, and boats are covered with flowers, leaves, and twigs. The Maypole is hoisted into place and is covered with flowers. Soon there will be dancing and singing — around the Maypole, on the docks, and in the streets. Ranking alongside of Christmas Eve as one of the most loved holidays, Swedes maintain their sense of the past while looking to a still brighter future.[23]

Part Nine: Government



The people of Sweden, like the people in the United States, enjoy a great deal of power in determining who will represent them at the local and national levels. Sweden is a constitutional monarchy with a parliamentary form of government. The popular King Carl XVI Gustaf and Queen Silvia provide ceremonial functions, representing Sweden at numerous domestic and international affairs. As of a 1980 reform, the rules of succession have changed and the eldest child, rather than the eldest male child will now be the heir to the throne. The real power in Sweden rests with Parliament, or "Riksdagen." The Parliament, which is composed of one chamber, has 349 members. All legislation and taxation must be approved by Parliament. Parliament also can express "no confidence" in the Cabinet or Prime Minister and force them to resign. In such a case, the Speaker of the Parliament would propose a new Prime Minister or Cabinet for Parliament's approval.[24]

Elections for Parliament positions are based on proportional representation. This means that the Members of Parliament (MP's) are elected if their political parties, rather than the individual candidates, gain sufficient votes. Looking at the chart, for example, you can see that in 1979 the Moderate Party gained 20.3 percent of the total vote. This would guarantee them 20.3 percent of the seats in Parliament. The party is responsible for selecting which candidates fill the seventy-three seats that they are entitled to.

Parliamentary elections of 1979

	% of votes		Number of seats	
	1979	compared with 1976	1979	compared with 1976
Moderate Party	20.3	+4.7	73	+18
Center Party	18.1	−6.0	64	−22
Liberal Party	10.6	−0.5	38	−1
Total non-socialist parties	49.0	−1.8	175	−5
Social Democratic Party	43.2	+0.5	154	+2
Left Party Communists	5.6	+0.8	20	+3
Total Socialist parties	48.8	+1.3	174	+5
Other parties	2.1	+0.6	—	—
Grand total	100.0	—	349*	—

* Of 349 MP's elected in 1979, 92 or 26% are women.

Apparent from this chart is the fact that the elections are hotly contested. In 1979 the combined MP's from the "non-socialist parties" numbered 175, while the "socialists" gathered 174. It is also important to note that in both the 1976 and 1979 Parliamentary elections (elections are held every three years), voter turnout was about ninety-one percent.

With all that has been said about the power of Parliament, one might think that their power is absolute. This is not so. There are checks on Parliament's authority. One check is the court system which, like that in the United States, is independent from the Parliament. The civil service, which helps administer the laws and the courts' interpretation of the laws, is likewise independent. Thirdly, the Cabinet, usually comprised of eighteen to twenty ministers of state, has the overall responsibility for shaping national policies, establishing priorities, drafting a budget, presenting bills to Parliament, and overseeing the smooth functioning of the country. In fact, the Swedish Constitution states, "the Cabinet governs the Kingdom."

Politics in Sweden is a continuing struggle for support among the top political parties. The Social Democratic Party has traditionally accepted a leadership role in Parliament. In fact, from 1932-1976, this socialist party either alone or in a coalition with other parties, has ruled Parliament. This changed in 1976 when the three non-socialist, or "bourgeois" parties (Conservatives, Center and Liberals) won a slight majority.

The five parties in Parliament

The non-socialist bloc

The Moderate Party *(Moderata samplingspartiet)*
Formerly the Conservative Party
Founded in 1904
Party leader: Gösta Bohman
A strong supporter of the market economy and advocate of cutbacks in State expenditures.

The Center Party *(Centerpartiet)*
Formerly the Agrarian Party
Founded in 1913
Party leader: Thorbjörn Fälldin
Originally a rural party emphasizing the interest of farmers, it now advocates increased regional balance and opposes nuclear power. In recent years the party has gained considerable ground among urban voters.

The Liberal Party *(Folkpartiet)*
Founded in 1902
Party leader: Ola Ullsten
Emphasizes the importance of balancing free competition and a free business sector with social reforms. Stresses equality between men and women.

The socialist bloc

The Social Democratic Party *(Socialdemokratiska arbetarepartiet)*
Founded in 1889
Party leader: Olof Palme
Closely linked with the trade union movement. Works for social and economic equality and advocates stronger government influence on the economy.

The Left Party Communists *Vänsterpartiet kommunisterna)*
Founded in 1921
Party leader: Lars Werner
The Communists nowadays are a national party who clearly underline their independence of both Moscow and Peking. They advocate public ownership of the means of production.

Hence, contrary to the American two-party system, Sweden employed a multiparty system in its brand of democracy. Trends in party support, from 1932-1979, can be seen in the table below.[27]

Percentage of electorate

Year	Cons.	Lib.	Cent.	Soc.-Dem.	Com.	Other
1932	23.1	12.2	14.1	41.7	8.3	
1940[1]	18.0	12.0	12.0	53.8	4.2	
1948	12.3	22.8	12.4	46.1	6.3	
1956	17.1	23.8	9.4	44.6	5.0	
1958[2]	19.5	18.2	12.7	46.2	3.2	
1964	13.7	17.0	13.2	47.3	5.2	3.6
1968	12.9	14.3	15.7	50.1	3.0	4.1
1970	11.5	16.2	19.9	45.3	4.8	2.3
1973	14.3	9.4	25.1	43.5	5.3	2.4
1976	15.6	11.1	24.1	42.7	4.8	1.7
1979	20.3	10.6	18.1	43.2	5.6	2.1

[1] This election, during the war, was considered as a vote of confidence for the Social Democratic Prime Minister.

[2] Extra election on the pensions issue after dissolution of Parliament.

Political life in Sweden can proceed without fear of government persecution. Among the Swedes' absolute rights and freedoms are the right to:

1) refuse to make known one's political views
2) refuse to join a political party
3) refuse to join in public demonstrations
4) refuse to register one's self because of one's beliefs
5) travel freely within Sweden, regardless of beliefs
6) maintain Swedish citizenship, regardless of beliefs

Freedoms which can be limited by law include:

1) freedom of speech
2) freedom of information
3) freedom of assembly
4) freedom of demonstration
5) freedom of association
6) freedom from wiretapping, examination, or surveillance

It is apparent that Swedes cherish their rights and freedoms. The key to the success of the Swedish form of democracy is that each party recognizes not only its own right to expression, but also the rights of others to likewise express themselves.[28]

Part Ten: Economy

Sweden's "mixed economy" is one which relies primarily on private companies and businesses producing goods and services for society. Over ninety percent of all industries are privately owned in Sweden. Then why do many people call Sweden "socialist"? The first reason is because the national government owns and controls elements of the infrastructure. Infrastructure refers to those basic elements upon which the economy rests, such as railways, the postal service, telecommunications, energy production, and some banks. Elements of the infrastructure owned by the government in the United States would include roads, bridges, and dams. Clearly, the Swedes have more government control over areas that we reserve for private, profit-making enterprises.

A second reason why Sweden is typically labeled as "socialist" is because of the government's commitment to provide social services, education, and health care to its people. These programs are expensive and must be paid for. Hence, an average worker can expect to pay directly about fifty percent of his wages to the government in the form of taxes. In addition, there are a variety of excise taxes, which are taxes placed on particular goods or services. As is the case in the United States, Swedes will pay excise taxes on such items as liquor, tobacco, and gasoline.

A third reason why Sweden is typically referred to as "socialist" is because of the power of the socialist political parties. Obviously, these socialist parties have had a great influence on Swedish politics over the last half century. Equally clear, however, is the fact that the overwhelming majority of Swedish businesses are still owned and operated by private individuals, not the government. Nationalization, the process by which the government takes control of a company or industry, has not been a cornerstone of Socialist policy during their administrations.

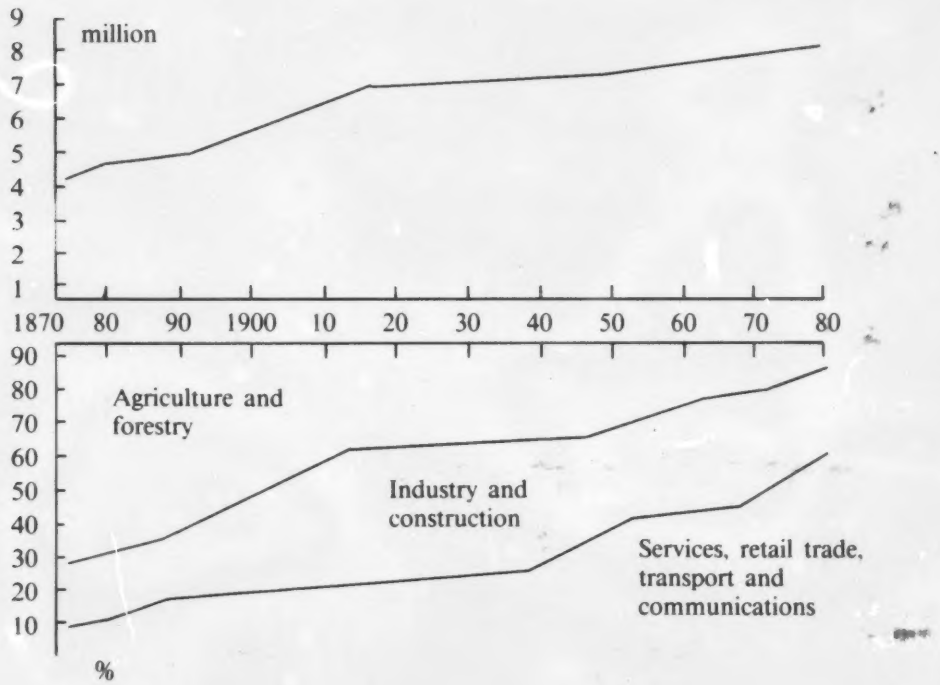
Sweden's economy is a healthy and changing one. Mechanization, the use of more sophisticated machines in the production of goods, has played a prominent role in bringing about these changes. In the fields of forestry and agriculture, for example, while production is increasing, the number of workers needed is actually dropping. Of course, society has to face certain readjustment problems as a result of mechanization. The major immediate problem is unemployment. What happens to the laborers who have been replaced by machines? In Sweden, and in other highly industrialized countries, this problem has not been entirely ironed out. Still, as the Swedish economy matures and expands, new opportunities are constantly arising.

Central government expenditure by purpose, in %, draft budget 1980/81 (total expenditure: SEK 200,800 million)

Basic pensions, health insurance, public health service, social welfare, etc. 20.7	100%
Education and research 13.8	
Interest on National Debt 9.0	
Total defense 8.8	
Labor market and regional development policy 6.2	
Support for families with children 6.2	
Housing policy 5.8	
General grants to municipalities 5.1	
Communications 4.3	
Law enforcement 3.3	
Energy and industrial policy 3.0	
International development cooperation 2.5	
Miscellaneous 11.3	

One area of expansion is in the field of "services." Whenever we think of the industrial revolution and mechanization we immediately think of production taking place in huge factories. Yet, in today's highly developed economics, fewer and fewer laborers work in "production." Instead, they have found employment in the "service" areas where the worker's skill is sold rather than a good that has been produced. Service employees would include doctors and lawyers, sanitation workers and food processors, taxicab drivers and law enforcement personnel, engineers and machinists. As can be seen on the following chart[30], those employed in the service sector in Sweden are today in the majority, while the numbers employed in production (industry and construction sector) have slipped to second. The most dramatic change has been in the field of agriculture and forestry. In 1870, agriculture and forestry provided jobs for about seventy-two percent of the work force. By 1980, the total dropped to about ten percent.

Total population and different sectors' share of total employment, 1870-1980



This is not to say that production industries are on the decline in Sweden. Rather, mechanization has allowed industries to function using fewer laborers. This has opened the economy's door to new possibilities by freeing up laborers. Evidence of Sweden's industrial vitality and strength can be seen worldwide, as such companies as Volvo and Saab-Scania rely on foreign markets for the bulk of their sales. Certainly, American consumers have come to trust the reliable and stylish Volvo and Saab automobiles. In industries that have been crippled by foreign competition, such as the steel industry, shipyards, and textile and garment industries, the government stands ready to intervene and, if necessary, nationalize them. In Sweden, the government's role in the economy is to insure that industries remain competitive in domestic and world markets, while not sacrificing the laborer in the process.

To further guarantee workers' security, unions have developed. Union membership is very high in Sweden, as ninety percent of all "blue-collar" workers and seventy-five percent of all "white-collar" workers belong to unions. As a point of comparison, less than twenty-five percent of all working Americans belong to unions. The Swedish Trade Union Confederation (LO), which was founded in 1898, is comprised of twenty-five blue-collar worker unions. White-collar workers belong either to the Central Organization of Salaried Employees (TCO) or the Confederation of Professional Associations (SACO/SR). The TCO represents the low- to middle-income employees, while the SACO/SR's memberships caters to the higher income and more highly educated groups. Recently, these white-collar organizations have worked more closely with each other to achieve common goals.

The government, too, has helped provide for the workers' security. The National Labor Market Administration, for example, is a government body which aids workers in finding jobs. Through a specialized agency within the National Labor Market Administration, called the AMS, workers and job opportunities are matched. The AMS takes on additional importance because there are no private employment agencies in Sweden. Other government sponsored and financial programs include job retraining courses, public works programs, relocation grants for people who have to move to find jobs, and support to traditionally disadvantaged groups such as elderly, handicapped, and women workers.

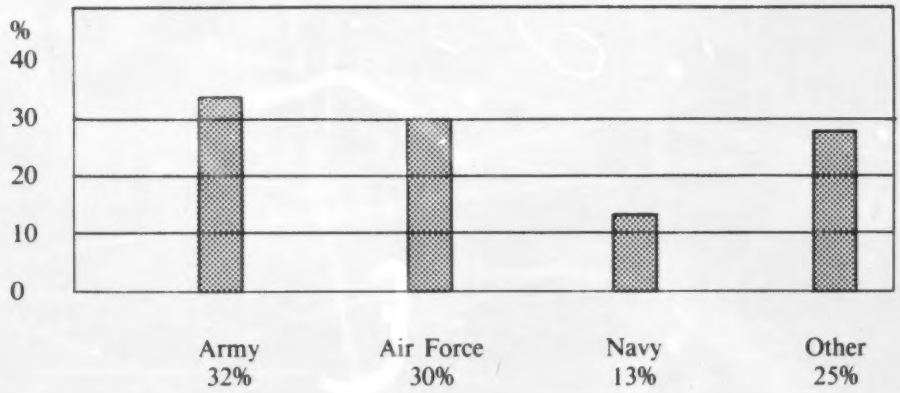
To put Sweden's economic picture into prospective, a few observations can be made. Structurally, whether one prefers the term "socialist" or "mixed," the economy depends primarily on private enterprise with carefully planned intrusions by the federal or local governments. Both labor and management recognize that the economy is more than a means to gain individual wealth — it is likewise a means to guarantee the economic security for all citizens. Politically, socialist and non-socialist parties agree that full employment, in a safe and healthy environment, is the number one economic objective. In short, Sweden's economic policies conform to policies in other vital areas of society in that they seek to provide a total environment which improves the citizens' quality of life.

Part Eleven: Foreign Policy

The foundation of Sweden's foreign policy since the late nineteenth century has rested in the concept of "neutrality." The word "neutrality" creates a variety of images in people's minds. To the Swedes, neutrality simply means that Sweden should avoid involvement in wars unless directly attacked by an aggressor. It was the neutrality policy which allowed Sweden to stay out of the two twentieth century world wars. Its neutrality policy also prevented Sweden from joining political alliances, such as the North Atlantic Treaty Organization (NATO), or economic alliances, such as the Common Market. These types of ties with other countries, Swedes feel, would force them to choose sides in international conflicts. Considering the East-West tensions that have developed since World War II, it is easy to see why the neutrality-loving Swedes have removed themselves from these commitments.

It would be a mistake to assume, however, that Sweden's neutrality policy is a sign of that nation's weakness. While it is true that Sweden has not fought a war since 1814, it is known that its armed forces number over 850,000 military personnel when fully mobilized. A general male conscription, or draft, adds 50,000 new servicemen to the armed forces each year.

Distribution of defense appropriations 1980/81 (Operating budget)



The government also spends almost ten percent of the total national budget on defense. Sweden doesn't even have to rely on foreign producers for many military goods because four-fifths of these goods are produced within the borders of Sweden. These factors, coupled with the fact that Swedes are protective of their independence, make them an unattractive target for foreign aggression.

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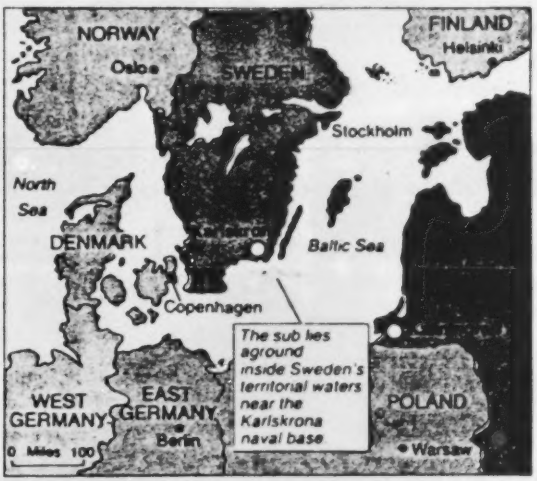
The Soviet Union was recently reminded of this lesson after one of its Whiskey-class spy submarines became stuck on rocks inside of Sweden's twelve-mile territorial waters. In addition, the sub's untimely accident placed it very close to one of Sweden's most important military bases at Kariskrona. From October 27 to November 6, 1981, the Soviets tried to intimidate and bully the Swedes into releasing the sub. The Swedes, aware of the Soviet Navy off the coast, and diplomatic pressures within the country, held firm until their demands were met. Swedish authorities interrogated the ship's captain and inspected the sub itself. This intrusion of Swedish territory, and lack of respect for Swedish neutrality, caused Prime Minister Thorbjörn Fälldin to charge that "This is the most blatant violation in Sweden since World War II." Though the precise mission of the Soviet sub may never be known, one conclusion can be reached — the Swedes are ready and able to protect their territory and way of life.[32]



Another critical error that students of Swedish foreign policy could make is to think that the Swedes just don't care about what is happening around the world — injustices, violations of human rights, and the like. Neutrality does not imply that the Swedes accept or encourage wrongs in the world. In fact, while the Swedes reject economic and political ties which might drag them into a war, they do belong to organizations and have relationships which strive to bring peace. For example, Sweden has worked diligently in the United Nations since World War II to end racism in South Africa, hunger in the underdeveloped countries, and military conflict throughout the world. Sweden also joined the Nordic Council in 1952. The Council includes all five Nordic countries — Sweden, Denmark, Finland, Iceland, and Norway. Cultural and economic cooperation are the shared goals of these member nations.

In sum, Sweden does not shun contacts with the world. Instead, the Swedes are selective in their relationships with other countries. They have chosen to maintain their political neutrality by avoiding entangling alliances. Yet, they have been outspoken critics of injustice and firm supporters of humanitarian programs around the world. Culturally and economically they have participated in and profited from international contacts. Consistency has marked Swedish foreign policy during the twentieth century and this, as much as anything else, seems to have earned Swedes the respect of the nations of the world.[33]

NOTES

Chapter Four: Sweden Today

[1] *Sweden in Brief*, Uddevalla, Sweden: Bohuslaningens, 1981, pp. 4-10.

[2] *Fact Sheets on Sweden*, "Environment Protection in Sweden," Sweden: The Swedish Institute (SI), April, 1981.

[3] Bjorn Kumm, "Sweden's Yes-No," *The Nation*, April 26, 1980, p. 485.

[4] *Sweden in Brief*, pp. 11-14.

[5] *Fact Sheets on Sweden*, "The Swedish Population," SI, August, 1980.

[6] *Ibid.*

[7] *Fact Sheets on Sweden*, "Immigrants in Sweden," SI, May, 1980.

[8] Nikki Grimes, "Keeping the Faith in Sweden," *Essence*, November, 1980, p. 93.

[9] *Ibid.*, p. 92.

[10] *Fact Sheets on Sweden*, "Equality Between Women and Men in Sweden," SI, July, 1981.

[11] *Sweden in Brief*, pp. 54-60.

[12] *Fact Sheets on Sweden*, "Primary and Secondary Education in Sweden," SI, May, 1981, p. 3.

[13] Sixteen Marklund and Gunnar Bergendal, *Trends in Swedish Educational Policy*, Uddevalla: The Swedish Institute, 1979, pp. 4-55.

[14] Nils Gunnar Nilsson, *Swedish Cultural Policy in the 20th Century*, translated by Paul Britten Austin, Lund: SI, 1980, p. 91.

[15] *Fact Sheets on Sweden*, "Swedish Cultural Policy," SI, March, 1981.

[16] Nils Gunnar Nilsson, *Swedish Cultural Policy. . .*, p. 47.

[17] *Sweden in Brief*, pp. 74-7.

[18] The information in this section, "Proverbs, Rhymes, and Riddles, is from Lilly Lorenzen's book, *Of Swedish Ways*, Minneapolis: Dillon Press, Inc., 1977, pp. 181-194.

[19] *Fact Sheets on Sweden*, "Religion in Today's Sweden," SI, May, 1980

[20] Lilly Lorenzen, *Of Swedish Ways*, pp. 197-224.

[21] *Ibid.*, p. 243.

[22] Information for this section is from Lilly Lorenzen's *Of Swedish Ways*, pp. 249-252, and Lorna Downman's *Round the Swedish Year: Daily Life and Festivals Through Four Seasons*, Stockholm: Bokförlaget Fubel AB, 1972, pp. 26-30.

[23] Lilly Lorenzen, *Of Swedish Ways*, pp. 255-59; and Lorna Downman, *Round the Swedish Year. . .*, pp. 41-3.

[24] *Sweden in Brief*, pp. 15-21.

[25] *Ibid.*, p. 16.

[26] *Ibid.*, p. 18.

[27] *Fact Sheets on Sweden*, "Swedish Government in Action," SI, January, 1981.

[28] *Fact Sheets on Sweden*, "Constitutional Protection of Rights and Freedoms in Sweden," SI, September, 1981.

[29] *Sweden in Brief*, p. 51.

[30] *Sweden in Brief*, p. 45. Additional information in this section came from *Sweden in Brief*, pp. 25-53, and numerous "Fact Sheets on Sweden" dealing with the economy.

[31] *Fact Sheets on Sweden*, "The Swedish Defense," SI, August, 1981.

[32] Mark Whitaker and Kris Mortensen, "Whiskey on the Rocks" [Soviet Sub], *Newsweek*, 9 November, 1981, p. 56.

[33] *Sweden in Brief*, pp. 22-24.

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CHAPTER FIVE

TEACHING ABOUT THE SWEDES AND SWEDISH AMERICANS

It is possible to read about any ethnic group solely for personal pleasure and increased self-awareness. If the text is to be used effectively for group instructional programs, however, it will probably be necessary to have more explicit aims and objectives. In this final chapter that type of a teaching framework is provided; as well as suggested activities, resources and a selected list of useful publications.

Part One: Instructional Unit Objectives

Chapter One: The *Hemlandet*, Sweden briefly summarizes the long and distinguished history of the Swedish people. The Swedes remained in relative isolation from about 3000 B.C. to the beginning of the Viking Period in the eighth century. The Viking Era brought about increased contacts with Europe. Since these initial confrontations, the Swedes have figured prominently in the affairs of the European continent and of the world. The evolution of the Swedish institutions has contributed to the nation's rise from subsistence agriculture to becoming a modern industrial power. The Swedes have evolved from an authoritarian political system to one that is very democratic. They came from paganism to Christianity; from a rigid class structured society to one of the most egalitarian social systems in the world today.

After having studied this chapter the students will be able to carry out six new processes.

1. Identify major features of the Swedish topography.
2. Explain how Swedish isolation from Europe was ended during the Viking Era.
3. Describe the impact of Christianity on Swedish history.
4. Recognize Gustaf Vasa and be able to interpret the contribution of the Vasa dynasty to Sweden's rise as a major European power in the sixteenth and seventeenth centuries.
5. Trace the evolution of Swedish political institutions from absolute monarchy to social democracy.
6. Review the evolution of the Swedish economy from primitive agriculture to a modern industrial state.

Chapter Two: The Swedish Migration to America concerns one of the great movements of human history. John F. Kennedy once wrote that a "trinity of forces" compelled immigrants to brave the long and difficult journey to America. For most groups these were religious persecution, political tyranny and economic disadvantage. The Swedes, on the whole, were fortunate not to have suffered the great injustices that many other immigrants to America had to flee from. There was a "push-pull" circumstance in effect for them, however. The Swedish economy was not capable of absorbing the fast growing population into the labor force, resulting in un- and under-employment. Many Swedes, therefore, were "pushed" from their homeland in search of economic opportunities elsewhere. The United States in the nineteenth and early twentieth centuries rapidly expanded and experienced unprecedented economic growth. It was hailed in Europe as the "land of opportunity." This view "pulled" Swedes in record numbers to American shores.

The first Swedish settlement in America was planted along the Delaware River in 1638. The great waves of Swedish immigration, however, came in the late nineteenth and early twentieth centuries. Although hundreds of years separated the earlier from the most recent Swedish immigrants, they shared a common aspiration for a better life. It caused them to look beyond their homeland borders to find an opportunity to transform the dream into a reality.

At the conclusion of this chapter, students should have acquired six new competencies.

1. Give details about the forces that "pushed" Swedes out of Sweden and "pulled" them into the United States during the nineteenth and twentieth centuries.
2. Distinguish between the two main periods of Swedish immigration to America; the Colonial and Modern Periods.
3. Identify trends in Swedish American immigration in terms of geographical settlement patterns in North America, high and low rates of emigration from Sweden and their causes, and the changing composition and expectations of the Swedes who came to the United States during the nineteenth and twentieth centuries.
4. Recognize some of the chief ethnic characteristics of Swedish immigrants in America.
5. Be able to mention several individuals who were born in Sweden and had an impact on the United States.
6. Know several American-born descendents of Swedish immigrants who have helped to shape their American homeland.

Chapter Three: Swedes in Connecticut is the most unique part of this book because no other overall investigation of this ethnicity in our state has been undertaken in the last thirty years. Readers will recognize that the history of Connecticut's Swedes has been one of rapid assimilation on the one hand, along with a firm commitment to preserve valued aspects of the Swedish cultural heritage on the other. Convinced that their new country deserved their support and allegiance, the Swedish Americans in this state advanced in the cultural, economic, political and social spheres. They were determined to nurture and maintain their basic habits and traditions, so these Swedish Americans formed ethnic churches, clubs and societies. The American and Swedish cultures were thus intertwined, as was the case with many other immigrant groups in this country. And, as did these other peoples, the Swedes have enriched their new nation and adopted state.

After having studied this extensive chapter, the students should have developed twelve new abilities.

1. Recognize Swedish settlement patterns in Connecticut.
2. Explain why Swedes settled in southern New England.

3. Describe how the "work ethic" operated in the individual case histories of Swedish American business leaders in Connecticut and generally for immigrants from Sweden to the Nutmeg State.
4. Identify the economic contributions of Connecticut Swedes on the state and national levels.
5. Compare and contrast the family and home life of the early Swedish immigrants with that of Swedish Americans today.
6. Understand the importance of education to the Swedes and explain how their views about schooling have changed with the times.
7. Talk about the leading Swedish cultural contributions to the visual and performing arts in Connecticut.
8. Be aware of the major religious denominations to which the Swedish Americans of Connecticut belonged, such as the Augustana Synod Evangelical Lutheran Church, the Baptist Churches, the Evangelical Covenant Church of America (originally the Swedish Mission Covenant), and the Methodist Church. The changing role of the church in their lives should also be noted.
9. Be familiar with how the early Swedish American clubs and societies helped the immigrants adapt to their new environments while preserving some elements of their Swedish culture.
10. Know the main reasons for Swedish American voting patterns in Connecticut during the twentieth century.
11. Have in mind a general chronology of Swedish American events, institutions and personalities in Connecticut.
12. Cite a variety of informants, organizations and published materials that can be used for further studies regarding the Swedish Americans in Connecticut.

Chapter Four: Sweden Today is the international component of this curriculum guide. Swedish Americans were rapidly absorbed into the mainstream of the United States. They quickly acknowledged their separation from the "old country" and became loyal citizens of the new one. Within a generation, most Swedish Americans had lost their ability to use the Swedish language. Assimilation, however, caused an information gap as many Americans of Swedish descent have lost all contact with Sweden. In a sense, their "roots" have been cut off. Yet, for many reasons, it is important that contemporary citizens of the United States be well informed about modern Sweden. Helping to fill in their knowledge about Sweden at the end of the twentieth century is the aim of this chapter. It should interest readers of Swedish extraction or people of any other ethnic background who want to know more about Sweden's role in the world today.

When they have completed their study of Chapter Four, the students ought to have gained four new types of learning.

1. Recognize the "lay of the land" in contemporary Sweden, by which we mean its geography, natural resources and environmental issues.
2. Know about the growing cultural and racial diversity of the Swedish people.
3. Have concepts regarding the structure of Swedish institutions and the quality of life of Sweden, including cultural policies, the economy, education, foreign policies, government, recreation, religion and social welfare programs.
4. Be familiar with good print and non-print media concerning modern Sweden for additional research and study.

Part Two: Suggested Learning Activities

Any program that includes study of the Swedes and Swedish Americans will be much more engaging and effective if the learners are active participants in the process. It is therefore necessary to get them involved in a variety of exciting activities. Suggestions of what these projects might be are the topic of this part of the chapter.

For "The Hemlandet, Sweden" your students might undertake seven types of activities.

1. Draw or form a map of Sweden including its major topographical features, provincial boundaries, chief cities, locations of natural resources, and zones of vegetation.
2. Chart the European conquests of the Swedish Vikings and construct a map to illustrate their movements.
3. Write a report on Gustaf Eriksson Vasa (1523-1560) that explains why he is so often regarded as the "father of his country." Describe Vasa's contributions to the rising Swedish nation.
4. Prepare a display about Sweden that outlines Sweden's periods of geographic expansion, presents the famous leaders in Swedish history, and identifies the major battles and wars in which Sweden was involved.
5. Imagine that you are a Swedish peasant living during the early years of the reign of King Charles XI. You want to tell your monarch about the peasants' living conditions, the causes of their poverty, and suggest what could be done to remedy their misery. Write a petition to Charles XI containing your views on these matters.
6. Create a wall poster about Alfred Nobel and the Nobel Prizes that he funded. It might portray how he earned his fortune; and depict the artistic, humanitarian and scientific fields in which prizes are currently offered. Other posters might present world famous winners of Nobel Prizes.
7. Prepare a series of role plays or dramatic skits that will demonstrate the main changes in Sweden's political system beginning with the Viking Era and progressing to the end of the twentieth century. These could be videotaped for use with other groups at other times.

Eight possible projects can be suggested for people who want to know more about "The Swedish Migration to America."

1. Read John Fitzgerald Kennedy's essay "A Trinity of Forces" that describes his interpretation of why immigrants came to the United States. Have a debate about whether or not the same general hypotheses can be applied to Swedish immigration here.

2. Interview a Swedish immigrant in your community. Why did this person come to America? What problems and successes did they encounter? If they had to do it over again, would the person come to the United States? Why or why not?
3. Using the data presented in Figure One in this chapter, make a series of line or bar graphs by region (northeast, midwest, etc.) to illustrate the number and dispersion of Swedish-born residents in the United States between 1850 and 1940. What trends become evident? When did the great influx of Swedish immigrants occur? How do you explain the settlement patterns of Swedes in the United States?
4. Imagine that you are a Swede considering immigrating to the United States. Choose an historical period and a part of Sweden where you live. Then write fictitious diary excerpts concerning: your decision to emigrate from Sweden, your voyage to America, your settlement in the United States, your experiences adapting to the new environment, and the contrast between your aspirations and the reality of immigration.
5. If several people write imaginary diaries, they could come from different regions of Sweden and settle in various parts of the United States at different times. How would a colonial era experience differ from one in the late nineteenth century? Is settling in New England like going to Illinois or Minnesota? Read the diaries out loud in class and compare the accounts in them with the literature about Swedish immigrants to the New World.
6. Read *The Americanization of Carl Aaron Swensson* by Daniel M. Pearson. What forces influenced the Americanization process of Swensson? Were Swensson's experiences typical of Swedish or non-Swedish immigrants throughout American history?
7. Write a newspaper article with visuals such as photographs, maps and charts about a Swedish-born American or a Swedish American.

Swedish-born Americans	**Swedish Americans**
Ernst Alexanderson	Edwin Eugene Aldrin, Jr.
John Ericsson	Carl David Anderson
Greta Garbo	John Adolph B. Dahlgren
Joe Hill	Charles A. Lindbergh
Peter Kalm	Carl Sandburg
Jenny Lind	Glen T. Seaborg
Charles A. Lindbergh, Sr.	Earl Warren

8. Make a scrapbook about "Swedes in American History." Copies of Allan Kastrup's *The Swedish Heritage in America* can be borrowed from local libraries and this book is a good source of data. You could organize your scrapbook into sections on Swedish immigration, Swedish settlements in America, Swedish Americans in history, and Swedish Americans in the arts and

sciences. Draw illustrations to accompany your written summaries. You might be able to photograph them to make a "sight/sound module" with slides and cassette tape.

Fifteen special activities may appeal to your students when they begin to investigate "Swedes in Connecticut."

1. Do an ethnographic study of a Scandinavian or Swedish American fraternal organization or club in your area. Interview some of its members who can act as informants. Review the records and minutes of its past. Observe some meetings and special events. You may also be able to prepare a photographic study of the group. When and why was the organization that you are investigating formed? What has its impact been over the years? What are its current condition and future prospects?
2. Song to the Swedes has been a leading form of entertainment and recreation. Find out more about Swedish American singers and choral groups in Connecticut. Traditionally, what kinds of music have they performed? Has their music changed in recent years? Perhaps a musical group at your school could prepare a commemorative program of Swedish and Swedish American selections.
3. Survey the students in your classroom or section. How many have some Swedish ancestry? How does the Swedish American element compare with other ethnicities in your group? The students who have some Swedish connections might bring artifacts from their homes to display and explain to the class.
4. Locate and visit a Swedish American firm in your town or area. Who organized this business? Were there any aspects of the owner's Swedish cultural heritage that helped the enterprise to succeed? Make a map of area businesses founded by Swedish Americans.
5. Swedish background churches function in many Connecticut communities today. Identify the churches in your town or area that were founded by Swedish Americans. Learn about the denominations with which each local church is affiliated. What traditional Swedish customs were observed in these churches in the past? Are any Swedish ways of doing things still intact?
6. Tape an oral history with an older Swedish American citizen of your neighborhood or community. Find out what work experiences they had. What types of jobs did they do? What preparation or training for these types of employment was required? Did the person make career changes or did they persist at one vocation? Does the person believe that their Swedish background in any ways affected their attitude about work? Type up the transcript of this oral history in order to produce a "work biography." Compare your informant's experiences and outlook with other people's accounts.

7. Create a photo-collage (composed of ten or so photographs) to relate the story of any of the following topics. The pictures could be copies of ones from private collections or come from published sources.

   a. Swedish American family life
   b. Swedish American political activities
   c. Swedish American celebrations and holidays
   d. The Swedish immigration to Connecticut
   e. Processes of Americanization of Swedish immigrants
   f. Contemporary Swedish American activities in Connecticut

8. Prepare a photographic essay on the stages of a local St. Lucia Festival. Your material could include pictures about the history of the tradition, and the importance of this legend in the Swedish heritage. Find out how the participants prepare for their roles. Attend and photograph the event itself. If there is a social hour connected with it, talk with the people who attend it to find out their views about the significance of the festival for Connecticut Swedes.

9. Swedish folk dances have been preserved in Connecticut by groups like New Haven's "Wonder Weavers" and the "Children's Club No. 157, Vasa Vagga." Contact these groups or a folk dance authority in order to learn several Swedish traditional dances. Perform the dances you learn on some occasion. What histories do these folk dances have? What types of costumes were traditionally worn to perform them? What is the importance of folk dance in preserving Swedish and Swedish American culture?

10. The Swedish smorgasbord is a tradition that takes on added importance around holiday times. Collect the recipes for popular Swedish dishes, and find local Swedish American cooks who can demonstrate their preparation. Then prepare an authentic smorgasbord for a special occasion such as Christmas Eve or Easter. Perhaps each student could prepare one specialty. Then celebrate the joys of a real Swedish smorgasbord.

11. Write a one-act play concerning one of the following themes related to the early Swedish experience in Connecticut.

    a. A Swedish immigrant trying to find a job.
    b. Raising a family in a first-generation Swedish American home.
    c. Political perspectives among Swedish Americans in Connecticut in the 1920s and 1930s.
    d. Connecticut Swedish American's contacts with the "old country."
    e. The effects of the Swedish American work ethic.

12. Investigate Swedish American fine arts in Connecticut by finding out about artists, craftspeople and sculptors of this ethnicity. Write up a script about these

individuals and illustrate it with pictures of their works. Create a "sight/sound module" by photographing your pictures to make slides and transcribing your script on cassette tape.

13. Read Adolph Benson's short book, *Farm, Forge, and Philosophy.* It communicates Benson's experience as an immigrant to Connecticut from Sweden. Why did the Benson family travel to America? What early problems did Adolph Benson face? How did he surmount his difficulties? What contributions did Benson make to scholarship? How did he help to preserve a slice of the Swedish American culture?
14. Prepare a chronology of the Swedish American personalities, events and institutions that have had an impact on your community. Design a time line presenting this information on a bulletin board or make a poster to display your findings.
15. As part of a larger study of multicultural education, compare and contrast the Swedish experience in Connecticut with those of other immigrant groups to our state. Consult "The Peoples of Connecticut" series to obtain information about other ethnicities. Look for similarities and differences. What can you learn about the "American" experience using the State of Connecticut as your case study? Has the United States has been an "Anglo-dominant" society? Is it a "melting pot" or a "cultural mosaic?"

Many activities can enrich your students' study of "Sweden Today." Here are a dozen suggestions.

1. Devise a survey form for use in class dealing with life in "Sweden Today." The questions could deal with cultural policy, the economy, the educational system, the foreign policy, forms of recreation, religion, and Sweden's international role. Do the students in your class have any major misconceptions about contemporary life in Sweden? What aspects of Swedish life do they know most about? What surprised them most about modern Sweden? Discuss with them the reality of Swedish life today.
2. Contact one of the following groups to obtain the most recent information about some aspect of Swedish life such as: the role of women in the society, social welfare programs, the treatment of Swedish minorities, or Swedish relations with other nations.

Scandinavian National Tourist Offices
75 Rockefeller Plaza
New York, N.Y. 10019

The Swedish Information Service
825 Third Avenue
New York, N.Y. 10022

Information Officer
Royal Swedish Embassy
Watergate 600
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

The Swedish Institute
Hamngatan 27, P.O. Box 7434
S-103 91 Stockholm, Sweden

3. Study the trade relations between Sweden and the United States. What does the United States import from Sweden? What is exported from our country to Sweden? Which nation has a favorable balance of trade in the bilateral relationship? Make charts or graphs to express the Swedish American trade relationships since 1980.
4. The governmental structure of any society gives insights into its traditions, values and prevailing outlook. Compare the processes of Swedish government with those of the United States. Make wall posters to depict the dynamics of each system. How are the two structures similar? In what ways are they different?
5. Contact the Swedish Information Service in order to inquire about Sweden's voting pattern in the United Nations. What values or principles do the Swedes appear to support? What actions or policies have they opposed? Can you draw any global policy conclusions on the basis of the voting record of Sweden at the U.N.? You might be able to make a field trip to the U.N. in New York City in order to discuss Swedish internationalism with someone related to the Swedish delegation.
6. Edit a class newspaper about life in Sweden today. Each student should contribute an article to it under one of the following categories.

Current Events	Sports and Recreation
International News	Classified: Job Openings,
Local News	For Sale, Wanted
Editorials	Advertisements
Comics and Humor	Cultural Reviews: Books, Art,
Religion and Church News	Music
Business	Sweden and the United States

7. Find out about student exchange programs with Sweden from the Office of International Education and Development, Box U-207, The University of Connecticut, Storrs, Ct. 06268. Telephone: (203) 486-3855. Would you like to host a Swedish student here for a school year? Would you consider spending a semester or year studying in Sweden?

8. Make a "troll" hand puppet and write a dramatization that can be enacted with it. You may wish to read the chapter on "Myths and Legends" in Lilly Lorensen's *Of Swedish Ways* first. Then have your troll perform for a group of younger children. Of what significance are trolls to the children of Sweden? What is the role of trolls in Swedish culture?

9. Collect a list of at least twenty typical American proverbs and then compare them with Swedish proverbs. Judging from their proverbs, do Americans and Swedes share many common beliefs and values? You could also compare the Swedish proverbs with those of other peoples: French, Italian, Nigerian, Polish.

10. Invite Swedish visitors to your community to meet with the members of your class. In several Connecticut cities there is an International Visitor's Bureau that can assist you to make the contact. Learn what part of Sweden the guest comes from. What is the purpose of their visit to the United States? What have been some of their American experiences? What do they plan to bring back to Sweden from the United States?

11. Create an original song or poem about the Swedish view of nature and the relationship of humanity with the world around us. Can you write a tune to which to set your words? You may know some music that would be appropriate for this song. Record your song on tape or perform it at a class program on "Sweden Today."

12. Hugo Alfven has captured the spirit of the Midsummer Festival in his "Swedish Rhapsody." Listen to a recording of the "Swedish Rhapsody" (also called "Midsommar vaka") and note how this composer's music relates to the activities of this festival. Play the music and explain its meaning to the class.

Part Three: Instructional Resources

Many excellent materials about Swedish culture and modern Swedish society are available. You may be able to obtain some of these articles and pamphlets at your school library or the local public library.

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